

Encyclopaedia of India

UTTAR PRADESH



B.N. Puri

CC-0. UP State Museum, Hazratganj, Lucknow

Surprisingly enough, there is no standard internationally reputed and readable "Encyclopaedia of India" even after over four decades of independence. Some of the Encyclopaedias produced in Indian languages betray divergence in professional scope, quality and format and their utility is restricted only to some particular areas. The need for such a work had been felt by scholars and the reading public not only in India but also abroad. To fill in this lacuna this pioneering work has been attempted in 32 volumes. This is the first ever Encyclopaedia of its kind dealing with all the 25 States and Union Territories of India. Each volume has been devoted to a State and Union Territory which deals with all the aspects of the life and conditions-physical, historical, economic, social and cultural, industries, agriculture and irrigation, languages and literature etc. of a particular region. There is hardly any aspect which has not been covered in these series and is, therefore, an invaluable work which will serve as a source of reference to the scholars as well as those interested in the country as a whole or its various constitutions. A detailed bibliography has been given for those interested in further researches in a particular subject. Appendices have been given at the end

ENCYCLOPAEDIA OF INDIA

Vol. XVI

UTTAR PRADESH

by
B.N. Puri

General Editor
P.N. Chopra

RIMA PUBLISHING HOUSE
ER-10, Inderpuri, New Delhi-110012 (INDIA)
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General Editor's Note

India has made tremendous progress in almost every field since the attainment of independence. Her advancement is all round and stupendous, her record in the creative activities, in the realms of education, science and arts, is remarkable. Surprisingly enough, there is no standard, internationally reputed and readable Encyclopaedia reflecting or interpreting this change or giving a full spectrum of knowledge or reference material for lay readers or experts. Wellknown international Encyclopaedias of developed countries are woefully deficient in respect of facts about this fast developing and changing India. The current Encyclopaedias produced in Indian languages betray divergence in professional scope, quality and format.

The need for such a work had been felt for a long time. In fact, I endeavoured to take up this project about 20 years ago and approached the leading industrialists in the country for financial support, but unfortunately there was no positive response. To fill in this lacuna *India--An Encyclopaedic Survey* and A two-volume *Encyclopaedia of India* in alphabetical order was brought out. However, it was not a very exhaustive work and, therefore, to meet the growing demand from scholars and the public at large, this pioneering work was attempted. It is not an Encyclopaedia in alphabetical order, but 32 volumes have been prepared covering all the states and union territories which deal with all the aspects of the life and conditions, physical, historical, economic, social and cultural, places of interest, etc. of that particular region. There is hardly any aspect which has not been covered in these series and is, therefore, an invaluable work which will serve as a source of reference to the scholars as well as those interested in the country as whole or its various constituents. Wellknown scholars who have specialised on a particular region were requested to write on area of their interest which has thus made this work authoritative. Shri Surinder Singh Sethi, proprietor of Rima Publishing House, deserves to be congratulated for undertaking this work, the first of its kind in India.

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I

GENERAL

Uttar Pradesh, the biggest constituent state, in terms of population, of the Republic of India, occupies the central sector of the great plain of Northern India. It corresponds closely with the former British province of the United Provinces of Agra and Oudh between 1902 to 1935, and thereafter simply as the United Provinces. It is located between 23° 52' 15" and 31° 27' 22" N Latitudes and 77° 05' 36" and 84° 38' 10" E Longitudes. It ranks fourth among the Indian Constituent States in area (294, 413 kms) which is barely 8.9 per cent of the total area of the country, but it is the most populous state, with a population of 11.09 crores, according to the 1981 Census. Its maximum north-south length is 840.5 km., whereas, the maximum east-west width is 742.0 kms. Lucknow, its capital, enjoys a vicinal location due to its excellent connections. In fact, it lies in close proximity of the Central meridian (84° 54' 23" E Long). Which approximately divides Uttar Pradesh into two parts.

This State occupies the Central position in the Northern Great Plain of India but it is a land-locked border State with

International frontiers of Nepal and Tibet Autonomous Region (China) on the north, and is bounded by Himachal Pradesh in the north-west, by Haryana, the Union Territory of Delhi and Rajasthan in the west. In the east it borders with Bihar, and to its south and south-west is the State of Madhya Pradesh.

The stratigraphy and geological structure of Uttar Pradesh is characterised by formations ranging from the Archean era (The Bundelkhand Granite - Gneiss) to the Recent era (The Ganga alluvium). It has three distinct structural zones, namely. The Himalayan Zone, occupying the northern-most region, the Ganga Plain dominating the landscape of the State between the Himalayan Zone in the north and the Rocky Zone (including the Vindhyas) in the South, and the Vindhyan scarplands comprising of the Gneissic Bundelkhand and the Vindhyan system in Mirzapur district. The Himalayan Zone originated in the Tethys geosyncline in a series of tectonic movements. It is made of sedimentary rocks of Palaeozoic era (the Deoban Group and the Garhwal Group) to Cainozoic era (the Sivalik system and the Himalayan

Granites) The Himalayan rocks appear to be highly-fractured and partially metamorphosed because of intense tectonic activity. The intermontane valleys (e.g. the Dun Valley) are underlain by unconsolidated sediments comprising the boulders, cobbles, pebbles, gravels and sands intercalated with clay.

The Ganga Plain dominating the landscape of the State covers the area between the Himalayan Zone in the north and the Rocky Zone (including the Vindhya) in the south. In term of geological age groups it is of recent origin. It provides the example of a great crucial down-buckle of the fore-deep formed between the mobile organic belt and the Stable Peninsular bloc (which is a part of the ancient Gondwana land.). It is filled with deep alluvium which is at places more than 1000m. thick with an amalgm of silts, clays and sands in varying proportions. The Vindhyan scarplands comprise of the Gneissic Bundelkhand and the Vindhyan system in Mirzapur District. The Gneissic complex includes granites and gneisses of the Archaean era, whereas, the Vindhyan system carries sandstones, limestones, shales and phyllites as well as unclassified gneisses in the southern portion of the Mirzapur District.

THE THREE DISTINCT ZONES

The three distinct physiographic regions, viz., the Himalayan, the Ganaga Plain and the Vindhyan Scarplands, present a highly varied topography. The Himalayan Region with its two divisions viz. Kumaon (excepting the Bhabar and Tarai Tracts of Nainital District) and

Garhwal, covering an area of nearly 38,000 sq. km., has three distinctive sections of the Himalaya, viz., the Siwalik (the outer Himalaya or Sub-Himalaya), the Himachal (the Lesser Himalaya) and the Himadri (the Greater Himalaya). These have highly varied relief, climate, flora and fauna. The Siwalik gently rises above 300m., and its ridges are enclosed by 600m. with flat summits sometimes attaining elevations between 900 to 1000m. Behind the Siwalik Range lie structural depressions like DehraDun commanding an area 75 km. long and 15-20 km. broad. On the north it is succeeded by the Himachal (the Lesser Himalaya) which rises abruptly as an evencrested range with southern precipitious slopes above 2000 m. contour with summits up to 2,600 m. It has two linear ranges, Mussoorie and Nag Tibba and several hill stations including Lansdowne, Nainital and Ranikhet lie within its periphery, as also the beautiful lakes of Nainital Bhimtal, Sat Tal, Khurpatal, Nakuchia Tal are located in it. North of Himachal lie the Greater Himalaya (above 5,000 in contour), studded with lofty peaks like Nnada Devi (7,816 m), the highest one of the Kumayun Himalaya, Kamet (7,756 m), Chukhamba (7,138 m), Trisul (7,120 m), Satopanth (7,084 m), Dunagiri (7,066 m), Kedarnath (6,309 m) and Nandaghunti (6,063 m). The Gangotri Himalaya is the fountain head of the Gangotri and Kedarnath Glaciers, while Nanda Devi feeds the Milam and Pindari glaciers. Gaumukh, an ice cave, the source of the Ganga, is associated with the Gangotri glacier, while that of Yamuna is the Yamnotri glacier. Closely lies the Suryakund, the

most famous hot spring. The Dhauli-ganga has its source near Nanda Devi, while the Bhyundarganga flows through the Valley of flowers. The contour layers clearly portray the dissected and rugged nature of the Himalayan terrain, alternating with ridges and valleys, with often terraced slopes, like Cauchar terrace, flat and wide enough.

The Ganga Plain covering three-fourth of the entire area of the State is characterised by a monotonous relief and imperceptible slopes. The contour of 300m. marks its northern boundary at the foothills of the Himalayan in the Bhabar Region, closely followed by the Tarai Region and the Plain. The contour of 100m. roughly marks the Western limit of Eastern Uttar Pradesh (except Mirzapur District). It is mostly filled with deep alluvial deposits by the Ganga and its tributaries. There are micro-regional variations as well highlighted by the Bangar (the old alluvium formation), and the Khaddar (the newer alluvium formation). The courses of the rivers have equally left their marks in remnant old channels (like the Burhi Rapti or the Little Gandak), Ox-bow lakes, ravine land topography (along the Yamuna, the Chambal, the Gomati and the Sai, etc.) or the Bhur tracts. The Avadh Plain is noted for recurring floods.

The Vindhyan scarplands and the Bundelkhand uplands form part of the Deccan foreland. In Mirzapur District above 100m. contour with intrusions of the Ganga Plain lie the Vindhyan scarplands marked by dissected terrain. These are succeeded by the Mirzapur Hills

which emerge with the Kaimpur Range overlooking the Sons, flowing in a strike valley. The Sonpar upland is more complicated in both structure and geography. The important landmarks in this region are the Rihand Dam and its associated Govind Ballabh Pant Sagar, and the Singrauli Basin. These vary between an altitude of 300m. and spotlights ranging up to 600m. The Bundelkhand Region is dominated by isolated hillocks and uplands culminating in the Vindhyan Range characterised by an escarpment varying in character and altitude. Here too 300m. contour encircles isolated hillocks and serrated ridges. Broadly speaking Uttar Pradesh is dominated by flat topography covering the entire Ganga Plain with projections in the Bundelkhand and the Mirzapur upland where at elevations up to 100 m. and 100-500 m. above mean sea level are common. As one moves north or south flat slopes are imperceptibly replaced by gentle slopes (20-80m./km.) at elevations 100-500 m and over 500 in above mean sea level in the foot-hill zone of the Himalaya as well as in the Dundwa Range, Kaimur Hills and Vindhyaçal Range. The moderately steep slopes (80-150 m/km) occur on the higher terrain in scattered patches in the Siwalik Hills, Kaimur Hills and Vindhyaçal Range. The steep slope categories (more than 600m/km) vary between 300-600 m/km steep and 150-300 m./km steep) and are mainly confined to the Kumaon Himalayas with the exception of a few small patches in Kaimur Hills and Vindhyaçal Range. The very steep slope category (more than 600 m/km) is extensively spread in the Garhwal Himalaya

in Uttarakashi, Chamoli and Pithoragarh districts.

THE RIVER SYSTEMS

The drainage pattern of Uttar Pradesh is dominated and controlled by the Ganga system that partially assimilates both the Himalayan and the Peninsular drainage system. The river Ganga is the master stream of Uttar Pradesh. The Ganga rises in the old Tehri State the name of Bhagirathi, which has its source at Gaumukh in the Gangotri Glacier. The other tributary Alaknanda Joining at Deoprayag provide the name Ganga to the joint stream which descends on the plains near Haridwar and flows in the south-easterly and later on in the easterly directions till it passes into Bihar on its outward journey to the Bay of Bengal. Its total length is 2,525 km. of which 1,450 km. lies in Uttar Pradesh. Its basin covers an area of 861,404 sq.km of which nearly 34.2 per cent lies in Uttar Pradesh. In the U.P. plains, the most important tributaries of the Ganga are the Yamuna on the right side, and the Ramagana, the Gomati, the Ghagra and the Gandak on the left side. The Yamuna has its source at Yamnotri in Uttarakashi District and descends on the plains near Tajawala and forms a parallel course to the Ganga which it joins at Allahabad (ancient Prayag). Its course is 1,376 km. long and its basin covers an area of 3.20 lakh sq.km. of which 61,750 sq.km. lies in U.P. The principal tributaries of the Yamuna are the northern Tons (Dehradun), Hindan (Bulandshar), Chambal (Etawah), Betwa (Hamirpur) and Ken (Banda). The Ramganga rises in the Garhwal district and enters the plain

near Kalagarh, the site of the Ramganga Dam. It joins the Ganga near Kanaul after traversing its course of 569 km. Its basin commands an area 32,493 sq.km. The Ghaghra or Ghagri vies with the Ganga in volume, while it surpasses it in velocity. It has its source near lake Mansarovar. Its total catchment area is 127,950 sq.km. of which 49,750 sq.km. lies in Uttar Pradesh. Its more important tributary is the Sarju which flows through the sacred city of Ayodhya. Its other important tributaries are the Rapti and the Gandak. The Ghaghra joins the Ganga near Chapra in Bihar. Another important river of Uttar Pradesh, the Gomati has its source in the Tarai region of Pilibhit District. Its length is 940 km. and its basin drains an area of 28,375 sq.km. Lucknow, the State Capital, lies on its banks. Its most important tributary is the Sai which joins it in the Jaunpur District. There are also smaller affluents like the Kalyani, Kathna and Sarayan, the Tons and the Karmanasa.

SOIL GROUPS

A large variety of soils provide zonal characteristics of Uttar Pradesh depending upon their origin from the parent rocks, topographic relief, climate, vegetation and nature of weathering processes in operation. The broad soil groups are defined as follows:

1. *Brown Hill Soils*: These are the least manure being liable to frequent erosion and renewal due to their precarious situation on the slopes of mountains and on the sides and bottoms of young, imperfectly graded valleys. As pointed out by D.N. Wadia, the eminent geologist, they

are mostly composed of tertiary sand stones and clays strata and are often shallow and gravelly. Varying in colour from brown to greyish/dark brown, these are found in the Himalayan Region of Uttar Pradesh.

2. The *Bhabar Soils* are confined to this Zone lying at the foot-hills of the Himalayas from Dehradun to Nainital Districts. They are mostly coarse-textured, sandy to gravelly, highly porous and excessively drained soils. They are largely infertile and poor.

3. *Tarai Soils*: The Tarai Soil Zone lies immediately south of the Bhabar Zone but is more extensive, extending to an elongated belt from Saharanpur District in the West to Deoria District in the east. The Tarai soils are noted for rich clayey loams, with some proportions of fine sand and humus. They are mildly calcareous and carry a good amount of nitrogen. These soils are well-suited for sugar cane and paddy cultivation.

4. *Alluvial Soils*: These soils cover the entire Ganga Plain of Uttar Pradesh, constituting the most important soil group and equally supporting more than 90 per cent of its population as also accounting for the agricultural wealth. They are composed of alluvium deposited by the Ganga and its tributaries, varying, of course, in texture due to local and regional factors in the younger Khadar soils and relatively older Bangai soils with occasional *bhur* tracts or *usar* (reh) tracts. In clayey areas nodules of concentrated line (Kankar) appear near

the surface, particularly noted in Eastern Uttar Pradesh. These soils are mostly alkaline and calcareous. They are poor in nitrogen matter but are rich in potash, phosphorous and calcium.

5. *Calcareous Alluvial Soils*: They form a variant group of the *Bhat* soils which occur in a tract in the Eastern Sarayu Plain between the Gandak and the little Gandak in Deoria District. They are noted for a high proportion of Calcium (25-30 per cent), are fairly well-drained and are good for tilth purposes. They have alkaline reactions as well as good moisture-holding capacity, and are particularly suited for sugarcane cultivation.

6. *Medium Black Soils*: They cover nearly two-thirds of the Bundelkhand Region of Uttar Pradesh, extending from Jhansi District to Banda District. They are highly argillaceous and are noted for their moisture retentive capacity. They are rich in iron, calcium and alumina, but are poor in phosphorous and organic matter. They are associated with granite and basic gneissic formations and their black colour is attributed to the presence of iron. Being very fertile, these soils are suited for cotton cultivation.

7. *Mixed Red and Black Soils*: These are localised to the south-western portion of Bundelkhand in Jhansi and Lalitpur Districts. The black soils occurring in low-lying areas or flat topography are noted for their colour, clayey texture and moisture retentive capacity, while the red soils cover uplands and are light textured and well drained.

8. *Red and Yellow Soils*: These soils are widely spread in Mirzapur District. They are associated with rock formations having large quantities of iron which, under uniformly high temperature, disintegrates and gives red or yellow hue to the soils. They are quite porous and light-textured and are fertile only where they are deep and fine-grained. These soils are usually poor in nitrogen, phosphorous and calcium.

9. *Red Sandy Soils*: They are a variant group of red soils and are associated with crystalline formations in southern Lalitpur District of Bundelkhand and in the Yamunapar Tract of Agra District. Here red sandy soils overlie heavy sub-soils, usually on recent erosion surfaces in semi-arid climate. Mainly siliceous and aluminous with free quartz as sand, the soils are generally efficient in calcium, phosphates, nitrogen and humus, but are fairly rich in potash.

10. *Raddish Brown Soils*: These are found in south-western part of Kheragarh Tahsil and some parts of Kiraoli Tahsil adjoining the chain of the Aravalli hillocks. Being developed from the detritus materials carried by the streams, these soils are largely sandy in reddish brown colour and coarse mixture. These are calcareous in nature with neutral to slight alkaline reactions. They have a low fertility status and are unsuitable for good agricultural harvests.

WEATHER AND CLIMATE

Broadly speaking, Uttar Pradesh has a tropical monsoon climate except in the Himalayan Region which experience the

alpine climate with temperature variations according to altitude. It is characterised by seasonal variations in temperature. Thus, Mussoorie has mean January Temperature 6.4°C. and Mean July Temperature 30.4°C; Lucknow has correspondingly 16.1°C and 30.1°C during these two months, Varanasi 16.5°C and 30.0°C, and Jhansi 16.7°C and 29.7°C. The three distinct seasons are the cold one, commencing shortly after the withdrawal of the south-west monsoon, beginning at the end of October and extending to the middle or end of March. It is characterised by bright clear weather, generally cloudless except occasional winter rain. At night frost on the ground is not infrequent during December, January and February, but the days are pleasantly warm. Rain may fall at any time though the total amount of rainfall does not exceed 5 cm. in the plains. It usually falls about Christmas or early in the New Year. At the end of March, the increasing heat causes a lot of hot wind throughout the day, often coming from the west with considerable force, and accompanied by violent dust storms. In June this wind ceases, as the south-west monsoon approaches, and the rains commence in the south of the State between the middle or end of June. After the first burst, the weather is broken, but rainless intervals are not uncommon with sultry heat. In September these dry periods become more frequent and last longer, and in October the monsoon currents cease.

The climate in the hills resembles closely that of the low-lying parts of Switzerland. The winter is frosty with occasional snowfalls and the summer is

warm and relaxing. January is the coldest month for the States as a whole when temperature varies between 5°C and 17.5°C from north to south. Mussoorie has sometimes sub-zero temperature with recurrent snowfalls and prolonged cold spells. Most of Eastern U.P., Central U.P. and Southern U.P. have mean January temperature higher than 15°C and occasionally experience cold waves which cause many deaths in the Plains. These cold waves are more severe and frequent in the Himalayan Regions and the North-western U.P. May and middle of June are the hottest months for the State as a whole with the blowing of hot loo causing some deaths due to heat stroke. The wide belt of high temperature during summer includes Allahabad, Banda, Fatehpur, Kanpur, Lucknow, Hardoi, Mainpuri, Agra, Aligarh and Meerut, where heat waves are frequent in May.

The distribution of normal annual rainfall in Uttar Pradesh clearly indicates the dominant influence of the Bay of Bengal. Most of the rainfall (say about 90 per cent) in the State is received during the rainy season (Mid June -- Mid October) from the Summer Monsoon. It decreases from east to west (Gorakhpur 127 cm, Lucknow 99 cm, Kanpur 88 cm and Agra 77 cm). Similarly it bears the influence of the Himalayan ranges as it decreases from north to south (Dehradun 232 cm, Roorkee 116 cm, Meerut 84 cm). There are regional variations in rainfall, both annual and monthly (seasonal) in Uttar Pradesh. The Western Uttar Pradesh including the Himalayan Region is noted for winter rainfall which

decreases from west to east with the waning impact of the temperate cyclones are said to originate from the Mediterranean Sea.

FLORA AND FAUNA

Uttar Pradesh is equally noted for regional variations in physiographic, climatic and edaphic conditions, accounting for different types of vegetations. There are as many as eight types of forests which can be clubbed together into four groups:

1. *Tropical Deciduous Forests*: These are broadly divided into moist and dry types of forests. The former occur mostly in the water parts of the Ganga Plain, particularly the Tarai Region and the Sub-Himalayan Tract, and account for nearly 15.29 per cent of the total forest area in Uttar Pradesh. Sal, teak and Shisham comes in this category. The Dry Deciduous Forests are found in areas with long dry season and are widely scattered in western Tarai, the Sub-Himalayan Zone, the Ganga Plain and Mirzapur District and account for nearly 32.24 per cent of the forest area of the State. Its important timbers are Sal, Khair and Laurel.

2. *Temperate Forests*: These are as well divided into Moist and Dry types. The Moist Temperate Forests occur in the Himalayan Region in the altitudinal zones of 1800-2800m. and 1500-3000m. on the valley sides where the annual rainfall exceeds 150 cm. Their important trees are pine, chir, deodar, oak and fir. They of aim nearly 14.23 per cent of the total forest area of the State. The second category, namely the Dry Temperate

Forests are found on the leeward sides of the hills where the annual rainfall is less than 100 cm. They hardly cover 0.07 per cent of the forest area of U.P. and occur in scattered locations in Pithoragarh and Chamoli districts, Deodar, oak and maple are their important trees.

3. *Alpine Forests*: These are localised in the Himalayan districts and are divided into three types, viz., the sub-tropical Pine Forests, the subalpine and Moist Alpine Forests and the Dry Alpine scrub. The supertropical Pine Forests are in most of the Himalayan districts and carry nearly 10.35 per cent of the total forest area of the State. The other two types -- the Subalpine and Moist Alpine Forests are comparatively less significant with only 3.83 per cent covered area in the zone of 2800 m to 3000 m. They carry mostly conical shaped trees like blue pine, fir and spruce. The last one -- the Dry Alpine Scrub are found in Uttarkashi, Chamoli and Tehri Garhwal districts where ecological conditions favour their growth above an altitude of 4,000m. It is supposed to be a transitional vegetation zone between the blech an silver fir forests and the alpine pastures.

4. *Thorn Forests*: There are a degenerated form of dry deciduous forests with the dominance of thorny trees and bushes because of arid conditions. They occur in scattered patches in the districts of Mirzapur, Allahabad, Banda, Hamirpur, Jalaun, Kanpur, Etawah, Agra and Mathura. They constitute only 1.75 per cent of the forest area. Dhak and

babul and Kukai are the important trees in this category.

Taken the forest area as a whole Uttar Pradesh has hardly 17.41 per cent area under forests as compared to 21.5 per cent in India. Uttarakashi with its 88.38 per cent is the most forested district, followed by Tehri Garhwal 69.14 per cent, Dehradun 68.93 per cent, Garhwal 63.23 per cent, Chamoli 61.29 per cent, Nainital 57.53 per cent, Almora 54.31 per cent and pithoragarh 53.39 per cent, all of them lying in the Himalayan Region. The other districts with a fair amount of forest area are Mirzapur 30.40 per cent, Pilibhit, Kheri and Varanasi 15.30 per cent. The remaining 45 districts have less than 15 per cent of their areas under forests. The two districts of Ballia and Ghazipur have 'Nil' area under forests, while 12 districts, Aligarh, Bareilly, Etah, Farrukhabad, Mathura, Sitapur, Azamgarh, Deoria, Faizabad, Jaunpur, Pratapgarh and Sultanpur have less than 1 per cent area under forests.

The fauna of Uttar Pradesh is equally rich and varied. Elephants are found wild in the Siwaliks and the Bhabar, and every year they are noosed by men riding tame elephants. Tigers are fairly common in the forests of the Siwaliks, the Sub-Himalayan tracts, and Mirzapur Districts, and are also found in the South of Allahabad, Banda and Jhansi. Leopards are more widely distributed, and the snow leopard is noticed in the Himalayas. Rhinoceros and wild buffalos are met in the Gorakhpur Districts. Wolves, Jackals and hyenas are common nearly

everywhere. Wild dogs are met with in the Siwaliks, Almora District, parts of Northern Oudh -- Mirzapur, Banda and Lalitpur. Antelope and wild hog abound in many parts of the open plains. *Sambhar*, Kakar or barking deer, the four-horned antelope and *chital* or spotted deer are to be found in the forests; while the swamp deer or *gond* and *parha* or hog deer live near swamps, and the Chinkara haunts the jungly ravines on the banks of the larger rivers. Musk deer, *thar*, *gural* and other species of wild goats, sheep and goat-like antelope are found in the Himalayas. In the hills of Kumaon and in Mirzapur and Bundelkhand black bears are fairly common. The wild bear is traced near the snow. Many species of ducks and geese visit the State in the cold season and a few breed here. Snipe, quail, black and grey partridge sandgrouse, bustard plover, florican and jungle fowl are the commonest game-birds. Woodcock, chikor and pheasants are found in the hills, and the sacred peacock in most parts of the plains. Snakes are common everywhere and big pythons are met at the foot of the outer ranges of the Himalayas and in Bundelkhand. Cobras and *Kraits* are also found to the detriment of human life and loss of cattle. Many die every year by snake bite.

MINERALS

The state is different in metallic minerals. There is one important bauxite mine at Rajahmundry (Manikpur -- Banda District). Diaspore and Pyrophyllite resources are found in a few scattered locations in Hamirpur, Jhansi and Lalitpur Districts. Among base metals, copper is found in

Pithoragarh, Almora, Chamoli and Tehri Garhwal. Placer gold mining is done in Garhwal Districts where the production target is not expected to be more than 0.30 kg. of gold. Zinc is found in small quantities in scattered locations in Uttarakashi, Dehradun and Almora Districts. Iron is found in small quantities in Almora and Chamoli District. The State has, however, rich resources of non-metallic minerals which are mostly used as industrial minerals. Dolomite, an important refractory mineral, is found in many parts of the Kumaon Himalayas, particularly in Chamoli, Dehradun and Nainital. It also occurs in Mirzapur District where Bari Dolomite Mine (near Chopal) is being worked for greater production of this non-metallic substance. Gypsum, mostly associated with dolomite and limestone formation is found in Dehradun District (Jharipani, Sahashra Dhara, Majhare and Kalighat) and beyond in Tehri Garhwal (Garurchatti) and Nainital (Khurpatal) in the Kumaon Himalayas and Hamirpur District in the Bundelkhand Region. The U.P. Himalayas are supposed to have an estimated gypsum resources of nearly 3.5 lakh metric tonne.

Rich limestone and other calcaria resources suitable for cement production abound in Uttar Pradesh. Dehradun District has the limestone resources of nearly 66.6 metric tonnes in Mandarsu Area, with a strike of 3.5 km. in length and a thickness of 137-152 meters. The Mussoorie Area where the Lambidhar Limestone Project is in operation, has nearly 450 million metric tonnes. Recent explorations have revealed limestone

deposits in Pithoragarh and Nainital Districts. Mirzapur District too has rich limestone deposits in the Son Valley where Balua limestone Mine (near Obra) is in operation.

Magnesite, a refractory material used in steel and cement as well as in the manufacture of magnesium chemicals, occurs between the Kali River and the Alaknanda River in Pithoragarh, Almora and Chamoli Districts, with its estimated resources of 150 million metric tonnes. These are in fact the largest deposit in India. The State Magnesite Beneficiation Plant in Almora District has been set up to look after the production of this product. Talc is associated with magnesite deposits in Almora, Pithoragarh and Chamoli Districts where its estimated resources are over 6 million metric tonnes.

Another important mineral is phosphorite used in chemical and fertiliser industries. There is a rock phosphate project at Sonari (Lalitpur District). Recent explorations have located its deposits in the Gangolihat formation in Pithoragarh district. The commercial exploitation of this product is being done in Mussoorie Area (Dehradun District) and Lalitpur District.

Silica sand, a valuable raw material for the glass industry, has its most important deposits in Shankargarh (Allahabad District) with extension in Manikpur (Banda District). The annual production is nearly 1.90 lakh metric tonnes. The Silica Sand Project has been set up in Shankargarh by the State Mineral Corporation.

Coal deposits occur in the Singrauli Area in Mirzapur District, but its main extension is found in Madhya Pradesh. Uranium has recently been traced in the southern part of Lalitpur District, while graphite is found in Pithoragarh and Almora Districts. Mirzapur, Banda, Hamirpur, Jhansi, Lalitpur, Almora, Mathura and Agra Districts provide building stones. Saltpeter, reh and karkar are widely scattered in the Eastern and Central parts of the Ganga Plain in Uttar Pradesh.

REGIONAL DIVISIONS

The State is divided into five broad Regions--Western, Eastern, Central Hill and Bundelkhand. The Western Region comprises of 19 districts covering an area of 82,189 sq.km. and a population of 39.36 millions. The density of population here is 479 persons/km. next to that of the Eastern one with 485 persons/km. It is the most developed region of the State. Occupying the western part of the fertile Ganga Plain with well-watered resources and good climatic conditions, it has borne both agricultural and industrial development. It has been benefitted most by the Green Revolution and Operation Flood-11 making it the most developed agricultural region of the State. Its net sown area is nearly 73.60 per cent of the total reporting area against the State average of 57.91 per cent, and the cropping intensity is 150.71 per cent which is much higher than the State average. Its percentage of net irrigated area is 72.36 against the State average of 54.89 per cent. Here the area under commercial crops is 15.64 per cent against the State average of 9.98 per cent. The contribution

of this region in the manufacturing sector is equally highest (22.03 per cent) in the State. The industrial development has been much headway in the districts of Ghaziabad (63.01 per cent), Saharanpur (41.14 per cent), Meerut (32.02 per cent) and Agra (27.35 per cent). Its large scale industries are sugar and Khandasari, leather industry (Agra), petroleum refinery (Mathura) and electronic industries (Ghaziabad and Noida). The small and medium industries of importance include brassware (Moradabad), locks (Aligarh) and handloom powerloom (Meerut, Bijnor, Rampur, Moradabad, Aligarh and Etah).

This region is highly developed in terms of infrastructural facilities such as electricity, banking and marketing ones. It is also better off in terms of urbanisation and literacy, but lack behind the State average in the areas of road development, social facilities, medical and health services. Soil erosion (ravination), *Usar* and *bhur* lands, floods and water logging as also the dacoity menace are its main regional problems. Etawah, Kanpur, Agra, Mathura and Farrukhabad districts have a large portion of land been damaged by soil erosion, particularly ravination in close proximity of the Yamuna and its tributaries like the Chambal. The march of the Rajasthan desert has also posed a serious challenge in Mathura and Agra districts. So also the floods in the Yamuna, the Ganga and their tributaries are devastating in the rainy season. Local water-logging in canals have degraded soils by alkalinity and salinity. Some tracts in the Western region have also the *Bhur* prob-

lem. The Western region, as pointed out earlier, is devoid of mineral wealth and forests. The 19 districts of Uttar Pradesh constituting this Western Region are: Agra, Aligarh, Bareilly, Bijnor, Budaun, Bulandsahr, Etah, Etawah, Farrukhabad, Mainpuri, Mathura, Meerut, Ghaziabad, Moradabad, Muzaffarnagar, Pilibhit, Rampur, Saharanpur and Shahajahanpur.

Eastern Region: This region of Uttar Pradesh covers an area of 85,848 sq.km.incorporating 15 districts (Allahabad, Azamgarh, Bahraich, Ballia, Basti, Deoria, Faizabad, Ghazipur, Gonda, Gorakhpur, Jaunpur, Mirzapur, Pratapgarh, Sultanpur and Varanasi) with a population of 41.65 millions. It has the highest density of population (485 persons/km) but has the lowest per capita net domestic output (Rs. 487). Its six districts (Bahraich, Ballia, Basti, Gonda, Pratapgarh and Sultanpur) are still under developed, while its 10 out of 15 districts are industrially backward. The facts highlight the regional backwardness of this part of Uttar Pradesh and the population pressure on its resources. The Eastern Region mostly comprises of the Ganga Plain save the Vindhyan Uplands in Mirzapur District and part of Allahabad District. It is richly endowed with fertile alluvial soils (barring some saline and alkaline area) and faces a tropical humid climate (rainfall varying from 120 to 140 cm) which is beneficial for successful cultivation. But the region is equally plagued with recurring floods and droughts, the former in the Saryupar Plain and the Ganga Ghaghra Doab; and the latter in the Trans-

Yamuna Tract of Allahabad District, parts of Mirzapur and Varanasi Districts respectively. There are also big chunk of *usar* and unculturable waste land (over 2.93 lakh hect) in the districts of Allahabad, Azamgarh, Pratapgarh, Jaunpur and Sultanpur. The geographical area under forests is hardly 9.54 per cent, excepting Mirzapur District 40.11 per cent; Varanasi District 15.00 per cent and Bahraich 14.82 per cent. These are virtually non-existent (below 0.05 per cent) in some districts like Ballia, Ghazipur, Azamgarh and Jaunpur. Their absence has equally accentuated the problems of floods and soil erosion in both the areas.

While most of the Ganga-Plain is devoid of mineral wealth, except kankar in the Bhanjar tracts, the Southern Uplands are rich in minerals like limestone, dolomite, silica sands, marble, building stone, magnesite and coal. There are three cement factories at Churk, Dalla and Kajrahat. The Obra Thermal Power Station generates electricity. As noticed earlier, other items of mineral wealth are equally utilised. The region has vast potential of water resources but its percentage of irrigated area in proportion to the gross cropped area (1980-81) is only 40.36 per cent as against 61.6 per cent in Western Pradesh. Its percentage of net irrigated area to net sown area has, however, increased from 40.8 per cent (1970-71) to 54.22 per cent (1981-82). As the employment opportunities are inadequate, the out-migration is a typical phenomenon. The region has also 37.37 per cent of the total Scheduled Castes population and 9.14 per cent of the total

Scheduled Tribes population. Its economy squarely hinges on agriculture and there is excessive pressure on it. The per capita net area sown is hardly 0.15 ha. and its agricultural holdings are mostly small and marginal (90.82 per cent).

Central Region: This region with a geographical area of 45,833 sq.km. and a population of 19.59 million includes 9 districts : Bara Banki, Fatehpur, Hardoi, Kanpur (both Nagara and Dehat), Kheri, Lucknow, Rae Bareli, Sitapur and Unnao. Its density of population is 428 person/km. as against the State average of 377 persons/km. The population density, however, varies with the highest 797 persons/km. in Lucknow district and the lowest 254 persons/km. in Kheri District. The Central Region has the largest share of the Scheduled Castes population to total population (26.35 per cent) with large concentration in Sitapur (30.99 per cent) Unnao (30.07 per cent), Hardoi (29.93 per cent) and Rae Bareli Districts (29.55 per cent). The degree of urbanisation is highly varied (regional average 21.16 per cent); lucknow District accounts for 52.60 per cent, Kanpur District 46.32 per cent; Kanpur Nagar 84.32 per cent; Rae Bareli 7.87 per cent; Barabanki 8.93 per cent, Fatehpur 8.99 per cent and Kheri 9.60 per cent. The literacy average is 27.72 per cent, but it also varies from district to district. Lucknow District has 40.33 per cent, Kanpur 46.32 per cent, Kheri 17.70 per cent and Barabanki 18.87 per cent. This region is also industrially backward (excepting Kanpur and Lucknow) with barely 2.49 per cent industrial workers against 4.74 per cent in Eastern U.P. There is preponderance of

cultivators and agricultural labourers (75.75 per cent) of the total main workers, except in the districts of Lucknow 41.70 per cent and Kanpur 50.29 per cent. The percentage of small and marginal holdings is very high (87.13 per cent), and the per capita net area sown is hardly 0.19 ha. The percentage share of net area sown to cultivable area is high (83.75 per cent), but that of gross irrigated area to gross cropped one is low. (40.91).

The forest area in this region of Uttar Pradesh is very scanty (5.11 per cent of the total reporting area) except in Kheri District (21.52 per cent). It has nearly 41.45 per cent of *user* land of the State with 25,361 ha. in the districts of Kanpur, 21,352 ha. in Rae Bareilly, 14,832 ha. in Unnao, 13,103 ha. in Fatehpur, 17,938 ha. in Hardoi, and 7,198 ha. in Bara Banki. The Central Region has a good potential of water resources, alluvial soils and moderate climate for a successful cultivation. The commercial crops like sugarcane, oil seeds (including groundnut), pulses, fruits (especially mango, guava and papaya) and vegetables are also successfully produced.

Hill Region: This region of Uttar Pradesh has a geographical area of 51,125 sq.km. and a population of 4.8 million, accounting for 17.36 per cent area of the State and 4.41 per cent of its population. With its rocky and rugged topography, varying in altitudes from 300m to 7800 m. above mean sea level, with the exceptions of a few valleys between the ridges, the Dun valley and the sub-montane Tarai and Bhabri belts in

Nainital District. The total forest area in this region is 64.65 per cent as against 17.24 per cent in Uttar Pradesh. Only 13.22 per cent is the net sown area, of which nearly 28.62 per cent is irrigated. Its land holdings are mostly small (86.9 per cent). Agriculture is the main stay of its economy, though the region has great promise for development of horticulture on a large scale. In terms of agriculture development, the districts of Pithoragarh, Chamoli, Uttar-Kashi, Almora, Garhwal and Tehri Garhwal stand in low categories. The other two districts of Nainital and Dehra Dun are better off. The Hilly region is industrially backward in the absence of necessary infrastructural facilities which could not stimulate the exploitation of its agricultural, industrial and mineral resources. The forest resources have not been scientifically exploited, while indiscriminate felling of trees has adversely affected its ecological balance, aggravating the problem of soil erosion, landslide and avalanches. Development of roads has become all the more necessary to strengthen links between market/growth centres and agricultural areas specialising in the production of fruits and vegetables. The hill resorts as well demand promotion of tourism.

Bundelkhand Region: This region of Uttar Pradesh comprises of 5 districts: Banda, Hamirpur, Jalaun, Jhansi and Lalitpur, with a geographical area of 29,418 sq.km. and a population of 5.43 million. The density of population in this sparsely populated region is 185 persons/km. against the State average of 377 persons/km. It has a varied topogra-

phy with the Northern Alluvial Plain infested with ravines in the vicinity of the Yamuna and its tributaries and the Southern Uplands comprising the Vindhya escarpments with the Chitrakut plateau. Its alluvial and black soils are good for cultivation but the upland soils are mostly poor and unproductive. The forest area in this region is hardly 8.10 per cent. The net area sown is only 61.50 per cent. The irrigated area is hardly 20.55 per cent to gross cropped area. While agriculture is the backbone of its economy, its productivity is low due to bad soils and meagre irrigation facilities. It is equally industrially backward. The contribution of its manufacturing sector to total net output is barely 10.46 per cent against the State average of 18.01 per cent. It has of course vast potential of underground water resources which can be tapped with more advanced technology.

The Bundelkhand region is quite rich in mineral resources -- copper in Jhansi District, Pyrophyllite in Jhansi and Haripur Districts, bauxite and silica sands in Banda Districts and abundant building stones. These can be commercially exploited for slitting up its industrial base. Agricultural development could be pushed up by increasing irrigational facilities and providing agricultural inputs like fertilizers and high yielding varieties of seeds. The Matatila Dam Project and the Parichha Thermal Power Station generating electricity are no doubt helpful in boosting agricultural and indus-

trial production.

The geographical location of Uttar Pradesh with Himalaya in the north as India's national mountain and Ganga as its national river has made it the main centre of political and religious--cultural movements in the past. This land of the *Sishtas*, the elite, that of *Aryavarta* or *Majjushadesa* witnessed the rise and fall of many empire and kingdoms. It absorbed all those who came here as invaders and finally settled down and were gradually lost in the cultural milieu. Both the Himalaya and the Ganga valley had a great role to play in the evolution of Indian history. The former had cut this region off from its continental affiliations. What lay beyond was the region of unexplored mystery. The repercussions on the other side of the Himalayas did not penetrate into Uttar Pradesh. All the foreigners who came here -- Aryans, Sakas, Kushanas, Hunas in ancient India and the Turko-Afghans in the Medieval period as also the Mughals following them, passed through the North-West Frontier. The Punjab formed their base for political intrusion and invasion in Uttar Pradesh. The geographical factor shaped the history of this part of India, and it was from here that political and cultural forces were diverted towards the east and the south. The history of Uttar Pradesh from ancient to modern times needs detailed study in terms of the inter-play of political forces in different periods.

II

HISTORY

Uttar Pradesh constitutes what in ancient times was known as 'Brahmarsidesa' or *Madhyadesa*. It was once a thick forest area infested with elephant, lion, rhinoceros and other wild animals. Numerous forest (*aranya*) areas are mentioned in ancient texts, such as Naimsasharanya, Utpalaranya and Kurujangala in the Doab area. The *Satapatha Brahmana* mentions that the tract between the Sarasvati and the Sadanira (present Gandak) was full of thick forest. The area full of forests was finally cleared by the extensive use of metal tools, preferably the iron ones. This part of the country eventually became the cradle of proto-historic and historic cultures of Northern India. It came to be known as the land of the *Sishtas* or the elite noted for their Sanskrit learning and speech. The history of Uttar Pradesh can be traced from the pre-historic through proto-historic phases to historic times. Stone implements were found in large numbers in Mirzapur, Banda and Hamirpur areas. A few were as well dug up at ancient sites in Varanasi, Ghazipur, Bulandshahr and Basti. Those from Banda are chiefly hammer-stone of quartzite, cells of basalt and diorite, and

smaller implements made of chert. On the walls of Caves in the southern scarp of Kaimur Hills, and on rock faces in Banda, Allahabad and Mirzapur, rude drawings in red oxide of iron have been found, depicting hunting scenes and other subjects.

THE PRE-HISTORIC AND
PROTO-HISTORIC PHASE

The pre-historic phase of the history of Uttar Pradesh has been considerably expanded within the last few decades. Hundreds of sites ranging from the Mesolithic to the late medieval period have been explored and some have been excavated providing knowledge of cultural evolution from the earliest times. The Palaeolithic and Mesolithic tools of quartz are from the Singrauli Basin (Dist. Mirzapur), the microlithic blades of quartz were collected from the upper alluvium of the Balia Nadi, and quartzite flake tools of the Upper Palaeolithic vintage in a Yamuna Valley terrace at Baiyari (Dist. Banda), as also broad chert blades. Palaeolithic traditions from the upper section of the Belan (Allahabad Dist) are some of the finds of pre-historic

times. Mesolithic camping sites were identified at Sarai Nahar Rai and Mahadaha (Pratapgarh Dist) with occupational floors and hearths. Koldihwa in the Belan valley was explored as a unique site of Neolithic and Chalcolithic cultures. The Neolithic phase yielded remains of hand made plan as well as corded and incised wares, rounded celts and microlithic blades, burnt clay lumps of wattle and rice-husks in clay. The Chalcolithic phase (Carbon 14 dating C. 4530 B.-C.) shows wheel-turned pottery, some of the advanced types of painted and incised varieties, microliths, beads, terracotta, shell and agate and few coppers.

The painted rock sheeters from Mirzapur of various epochs numbering 240, range from the Mesolithic to the historical periods. The Harappan culture sites are traced at Alamgirpur on the Hindon near Meerut, and Hulas (Dist Saharanpur) while a large number of sites of the Late Harappan phase at Bargaon and Ambkheri (both in Saharanpur Dist) are equally noteworthy, representing hamlets of the degenerate Harappan phase. Excavations at Hastinapur (on an old bed of the Ganga near Meerut) brought to light a sequence of two new Proto-historic cultures yielding ochre coloured wares (OCW) in the lowest layer surmounted by Painted Grey Ware (PGW), the latter disturbed by a severe flood erosion. This PGW was found in the lowest horizon of a large number of old sites in 'U.P. and Haryana. It is proposed that the early levels of PGW coincided with the time of the Mahabharata War in C. 950 B.C. Other sites associated

with this culture along with OCW and red ware, and excavated are Saipa (Etawah Dist) and Atranjikhhera (Etah Dist) in Uttar Pradesh. The PGW cultures was a village culture with agricultural--cum--pastoral base and on the evidence of C. 14 dating from Atranjikhhera, this culture is datable between 1200--600 B.C. or roughly between C. 1000--600 B.C.

THE HISTORICAL SITES

Uttar Pradesh is equally noted for its largest number of populous cities which is said to be a historical legacy of the Second Urbanization period. On the eve of the second urbanization, North India was divided into 16 Mahajanapadas of which the largest number of 6 Janapadas viz. Kurz, Panchala, Kasi--Kosala, Vatsa and Surasena flourished in this State with their capital towns of Hastinapur, Ahichchhatia, Kampilya, Kasi, Saketa, Sravasti, Kausambi and Mathura respectively. To this list may be added Kanauj which had a long record of being the capital of the Maukharis, Pratiharas and Gahadvalas. Most of these ancient towns were subjected to vandalism and destruction at the hands of Ghazni and Ghoris invaders as also of the subsequent Sultanate rulers. The first attempt to survey these ancient sites was made by Alexander Cunningham between 1861 and 1885. These cities and centres included Ahichchhatra, Mathura, Sarnath, Sravasti, Kusinagar, Kausambi, Kampilya and Sankisa. Cunningham's official surveys and trial excavations were of course limited. Regular excavations were conducted after 1904 by the Archaeological Survey of India under its Director--General John Marshall. Large scale

horizontal excavations were undertaken at the town site of Bhita (Allahabad Dist) and the Buddhist sites of Sarnath, Sravasti and Kusinagar between 1904 and 1924, and at Ahichchatra between 1940--44. At the same time excavations were undertaken at Rajghat (Varanasi). The Ramayana sites were as well taken up in eighties of the present century. While traditional histories orally transmitted are not only shallowed in depth but are equally subject to many distortions with the passage of time, Archaeology provides the data for testing a great variety of hypothesis in the field of culture, its growth and change, and equally imposes changes on the theories of cultural evolution by laying stress on facts and fiction. The Pre--historic and proto--historic phases of the history of Uttar Pradesh has been brought about on the basis of archaeological finds and artefacts, literature and tradition account for the historical phases between the sixth and the fourth century B.C. covering the period from the Saisunagis to the Mauryas before Ashoka.

LITERATURE ON ANCIENT HISTORY

The Vedic literature does not provide information about the history of any kingdom or tribe of Uttar Pradesh. The Vedic hymns show that the Aryans were still settled west of the Yamuna. The forward movement of the Aryans towards the east might have commenced about C. 1000 B.C. as we find that in the Mahabharata and the Ramayana, the two great epics, the Aryan kingdoms were already established in Uttar Pradesh. Kuru and Panchala -- the two important

kingdoms mentioned in the Mahabharata; and the Kosala one in the Ramayana had gained firm footing with a genealogical table extending to several generations in the case of both these kingdoms. The cardinal facts of Indian chronology, preparing the indispensable framework for historical narrative, however, cannot be deduced from the two Epics. The discovery of certain clear instances of synchronism between events in India and those in countries of which the history is known, could only be in the context of Sandrokottos' identity with Chandragupta Maurya, in the first quarter of the fourth century B.C. One has, therefore, to depend on the Buddhist literary sources for the history of the Mahajanapadas, their location and inter--state relations. There are also references to autonomous democratic States of eastern Uttar Pradesh and Bihar.

. POLITICAL KINGDOM

The Kuru--Panchalas -- mentioned in the early Buddhist texts as separate great kingdoms -- are referred to as a united nation under a single monarch in the *Brahmanas*. These people and their rulers were noted for the mode of sacrifice and spiritual conduct, and speech which was best spoken here. The *Satapatha Brahmana* relates the story of the spread of Aryan culture eastwards through Kosala (Avadha) to Videha (Tirhut in Bihar). Videgha Mathava, the king of the Videhas, accompanied by his priest Gotama Rahugana is said to carry the sacrificial fire from the bank of the Sarasvati over Kosala eastwards across the Sadanira. Kasi; along with Kosala and

Videha, came into prominence only in the later Vedic age. It is mentioned as monarchical kingdom in the early Buddhist text, while the Janakas of Videha along with the Lichchavis of Vaisali were republican states. The Sakyas of Kapilavastu (on the Indo-Nepal border, closer to Basti) and the Mallas of Kusinagar (Deoria Dist. UP) were also republican States.

Kosala was the most important of the kingdoms in Northern India in the 6th century B.C. It bordered on the Ganges in its sweep downwards in a south-easterly direction from the Himalayas to the plains as far as present Allahabad. Its northern frontiers must have been in the hills, in what is now Nepal; its southern boundary was the Ganga and in the east it bordered on the territory of the Sakyas. The rise of this kingdom was the most important factor in the politics of the time. The king of this kingdom in the Buddha's time was Pasenadi. Political relations between Kosala, Magadha and Kasi kingdoms were sometimes cordial and occasionally bitter too, resulting in the war between Kosala and Magadha. Peace was established through marital relations and the Kasi kingdom was finally absorbed in the Kosala one. The Sakyas also received the blow from the Kosala ruler Vidudabha, son of Prasenajit who exterminated their race. The King of Vatsa, another kingdom in Uttar Pradesh, at that time was Udayana with his capital at Mausambi in the present Allahabad District on the Yamuna. The rise of Magadhan imperialism under Ajatsatru and later on the Nandas and finally under the Mauryas overshadowed

the independent existence of the ruling families in Uttar Pradesh. The political history of this State henceforth continued to be that of the history of Northern India.

THE NANDAS AND THE MAURYAS

While not much is known about the political importance of Uttar Pradesh under the Nandas and the Mauryas, except that a Viceroy Sisunaga was stationed at Kasi, who was invited to ascend the throne of Magadha when people got fed up with the paricidal role of Ajatsatru and his successors. The Magadhan supremacy over Kasi, Kosala and Videha (N.Bihar) was the work of Ajatsatru, in the first half of the fifth century B.C. Sarnath, near Varanasi and Kausambi were important religious and political centres. The former was noted for the first discourse of the Buddha while the latter was probably an important administrative centre. An inscription of Ashoka recorded on a pillar was recovered from this place, and below the Ashokan peace message is inscribed the military conquests of the Gupta emperor Samudragupta. Another pillar piece recording the message of Asoka on it was found at Sarnath, while Kalsi in the Dehradun District has a rock on which Ashoka's fourteen edicts are recorded. The XIIIth Rock Edict mentions by name the contemporary kings of Syria, Egypt, Macedonia, Cyrene and Epirus, thus fixing the date of Asoka's coronation at 270 or 260 B.C. If the chronology of the Puranas is to be accepted, the Mauryan dynasty came to an end about 185 B.C. when the last Mauryan emperor Brihadratha was slain by his Commander-in-

Chief. This fact is as well recorded by Bana who calls this ruler 'weak of intellect' and was bereft of his life while reviewing his forces. The Mauryan empire in the last days had witnessed the Yavana invasion causing immense misery to the people. This probably went unchecked, or was feebly resisted. The Indo-Greek forces reached as far as Pataliputra. Ayodhya (Saketa) has as well to bear the burnt of this Greek invasion as mentioned by Patanjali in his *Mahabhashya*. The *Yuga--Purana* of the *Gargi--Samhita* records that the Yavana forces reached Pataliputra, having occupied Saketa, Panchala and Mathura. Fierce and terrible civil war among their own people, eventually destructive, was the cause of their retreat. The hero of this Indo-Greek invasion was Demetrius. His commander Menander who wanted to emulate his master's example was defeated by the Sunga army under Vasumitra, grandson of Pushymitra, on the banks of Kali Sindhu, a tributary of the river Betwa.

THE SUNGAS AND LOCAL RULERS

With the retreat of the Yavanas from Pataliputra, Pushyamitra consolidated his position. At that time Uttar Pradesh formed part of his empire which extended in the south-west as far as Vidisa (Bhilsa - M.P.). The Sunga rule of 120 years was followed by that of the Kanvas whose kingdom was much less than that of their predecessor. The States of Panchala, Mathura, Kausambi and Kosala formerly owing allegiance to the Sungas became vistically independent, as appears from their coins. The coins bring out a uniform set of rulers during the pe-

riod from the first century B.C. to the first century A.D. These kingdoms were independent of each other with their separate symbols and were equally free from any control of a centralised power. The Ayodhya inscription of Dhanadeva traces the relation of this ruler with Pushyamitra and records the building of a monument in honour of his father king Phalgudeva. The Mitra dynasty of Panchala was another important ruling family, as it evident from a uniform series of coins found at Ahichchatra, Aonla and Budaon. So also the kings of Kausambi formed a separate group as is clear from the characteristic symbols on their coins -- 'a bull and a tree in railing'. There are two inscriptions from Pabhosa and one from Mora testifying to the existence of this ruling family in that region of Uttar Pradesh near Allahabad in that period. Mathura had a Hindu dynasty from the end of the third to the middle of the first century B.C. followed by another of Saka rulers bearing the title of Kshatrapa or Mahakshatrapa. Several inscriptions of Sodasa of the latter Saka Kshatrapa family have been found in Mathura.

THE SAKAS AND THE KUSHANAS

The onward movement of the Sakas had been to some extent involuntary, as they were retreating before the Yüch-chi, a horde divided into several groups. One of these of Kuei-chwang (Kushan) finally overpowered others. The Kushans also defeated the Sakas in Bactria and later on uprooted them from Mathura and Ujjain where they were previously ruling. The Kushan empire finally extended over the whole of Uttar Pradesh as is evident from the finds of

inscriptions and coins of the rulers of this dynasty. Mathura was probably the Eastern Capital of this Kushana empire and hundreds of inscriptions connected with this dynasty have been found. The wealth of archaeological material from the excavated ruins, including statues of some of the rulers is an indication of the political importance of this place. A lord from Badakshan (N. Afghanistan) had come here in the time of Huvishka and created endowments for the Brahmins. The Kushana inscriptions from Sarnath and Sravasti suggest Kushanas hold over the entire area now covered by Uttar Pradesh. The reference to a Kshatrapa Kharapallana and a Mahakshatrapa Vanaspara suggests the stationing of a deputy and his assistant at Sarnath. Kanishka, Vasishka, Huvishka and Vasudeva and their successors the later Kushanas ruled here between the first and the third centuries A.D.

The period between the end of the Kushana's family and the emergence of the Guptas is covered by several small states in Aryavarta which were eventually absorbed in the Gupta empire, as recorded in the Allahabad Pillar inscription of Samudragupta below that of Asoka. The contribution of the Kushanas to the history and culture of this State can be viewed only in its totality with reference to political stability, mutual concord among different religious groups -- Hindus, Buddhists and Jains -- with stress on religious unity in the form of eclecticism. The rulers portrayed on their coins divinities -- male and female -- drawn from Greek, Iranian, Hindu and

Buddhist pantheons, suggesting the Oneness of the Supreme and Ultimate Spirit despite manifestation in different forms.

THE GUPTAS

Early in the fourth century a great Hindu kingdom arose in Magadha or Bihar which, like its predecessor, the Mauryan, spread far and wide in Northern India. Named after its founder Srigupta, this ruling family extended its hold in Eastern Uttar Pradesh from the time of the third ruler -- Chandragupta(I) who also founded a new era commencing in A.D. 320. His son Samudragupta carved out an empire extending from Sutlej non the west to Central Bengal on the east. The rulers of Aryavatra which included the whole of the present State of Uttar Pradesh were rooted out. They were the Naga chiefs and several others including Achyuta, Balavarman and Mahanandin. For 150 years the Gupta empire under Samudragupta, Chandragupta II, Kumaragupta I, Skandagupta, Purugupta and Budhagupta was held in check and cohesion. The period is equally remarkable for a revival of Brahmanical activities, including performance of horse-sacrifice (*Asvamedha Yojna*), efflorescence of Sanskrit literature and an all-round artistic activity--including brick temple architecture, and of course sculptures of the Mathura and the Sarnath schools. A description of Northern India between A.D. 400 and 413 is given by the Chinese pilgrim, Fa-Hian who visited Buddhist pilgrim centres during this period.

HARSHA AND AFTER

The dusk of decline of the Gupta empire seems to have set-in in the time of Kumaragupta I, whose son Skandagupta warded off the intrusion of the Hunas, but by the end of the fifth century the Gupta empire appears to have been gradually falling to pieces. Petty chiefs rose into power, and among these was a line of rulers calling themselves Maukharis who reigned throughout the latter part of the sixth century A.D. As all the inscriptions of the family, other than those on the small seals and their coins have been found within the limits of the present State of Uttar Pradesh, their seat of power could be located here, with their capital at Kanauj. Here Avanti-Varman and his son Grihavarman ruled. The latter had married Harshavardhana's sister Rajyasri, but was not destined to rule for long. He was killed by the ruler of Malwa. Harsha avenged this crime and in the absence of a successor he had to amalgamate his brother-in-law's kingdom in his empire.

The importance of Kanauj as the metropolis of Harsha's empire, and later on of Yasovarman, the Pratiharas and the Gahadawalas, was a turning point in the history of Uttar Pradesh. It was from here that the political forces were unlashd in different periods involving expansion of territorial boundaries. Harsha was the first ruler to do so. He at first ruled here along with or on behalf of his widowed sister and later on assumed full control as its sovereign along with his paternal kingdom of Thaneshwar (Haryana). The splendour of his region and the extent of his power

are described by Hsuen-Tsang who visited India between A.D. 629 and 645. He refers to the great religious assembly at Kanauj, as also to the quinquennial ones held at Prayag evincing his patronage of Buddhism. This ruler distinguished himself almost equally in the arts of peace and war. He could wield the pen as well as the sword, and three of his dramatic plays -- *Ratnavali*, *Priyadarsika* and *Nagananda* -- have survived to testify to the literary skill of this ruler.

The city of Kanauj raised to the position of an imperial capital by Harshavardhana, however, faced gloom for more than half a century after the death of its patron. The obscurity lifts when a powerful ruler of unknown family occupies its throne. Yasovarman, as the name suggests, had attained fame because of his extensive conquests recorded in the *Gauda-Vaho* of Vakpati, a Prakrit poem mentioning the defeat and death of the Gauda ruler at the hands of this monarch. In the words of the poet. 'Having conquered the world, Yasovarman returned to his capital, Kanauj, and the vanquished kings compelled to accompany him, were sent back to their kingdoms'. This ruler (c.A.D. 700-740) was finally defeated by King Lalitaditya Muktapida as recorded in the *Rajatarangini*. The meteoric rise and fall of Yasovarman was not the last episode in the political history of Kanauj -- and finally Uttar Pradesh. Two very prominent dynasties ruled over this State in the period intervening between Yasovarman and the Afghan incursions under Ghazni and later on Ghori, finally lead-

ing to the eclipse of the Hindu power in the North.

THE PRATI HARAS AND THE GADWALAS

The imperial city of Kanauj which dominated Madhyadesa, the heartland of India, was the coveted prize of the three imperial powers racing for supremacy in the country. Ultimately became the prized possession of the Pratiharas under Nagabhata who removed Chakrayuddha, the Pala Protege from the throne. This was sometime about A.D. 815. The place retained its importance as the capital of northern India till A.D. 950, and continued to be the most influential centre of culture till A.D. 1018, when it was destroyed by Mahmud of Ghazni. Under the Pratiharas, Kanauj reached the zenith of power, learning and culture. Its rulers were called Gurjarasvara, and one of them was styled Maharajadhiraja of Aryavarta. The Pratihara empire, which continued in full glory for a century and half was the last great empire in Northern India before the Muslim conquest. It was probably larger and its duration was longer than the Gupta empire, and it established political unity upon a large part of Northern India, particularly over Uttar Pradesh with Kanauj as the metropolis. From the days of Junaid (c.A.D.725) to those of Mahmud of Ghazni, the Pratiharas stood as the bulwark of India's defence against the aggression of the Muslim invaders. It was the power of the Pratiharas, as endorsed by the Arab writers, that effectively impeded the progress of Muslim expansion beyond the confines of Sindh, their first conquest, for

nearly three hundred years.

The Pratihara family was distinguished for its long line of able rulers, like Nagabhata II, Bhoja and Mahendrapala. Their glorious records of victory are annaled in the works of Rajasekhara, the court poet under Mahendrapala and his son Mahipala. The poet dramatist with justifiable pride refers to his royal patron as 'the Maharajadhiraja of Aryavarta'. Eloquent tribute to the wealth and power of the Pratiharas is as well paid by the Arab writers. It was an age of toleration. Different creeds flourished peacefully. The rulers generally patronised all religions and many rulers of the Pratihara family are known to propitiate different religious persuasions.

The recurring upheavals in Northern India had affected the political situation in Uttar Pradesh by about A.D.1000. The empire which had stabilised here for well over 150 years gradually disintegrated. The Pratihara ruler was merely a symbol of the vanished glory, ruling over a small area around Kanauj on the sufferance of his erstwhile feudatories. Some of them like the Chandellas of Jejakabhuti, the Kalachuris of Dahala and the Paramaras of Malwas were engaged in the struggle to found an empire on the ruins of the old one. That portion of Uttar Pradesh now lying in the Bundelkhand division eventually formed part of the kingdom of the Chandella rulers. Rajyapala was the last Pratihara ruler associated with Kanauj till 1019, when it was invaded by Mahmud of Ghazni. The Pratiharas were

followed by a Rashtrakuta family ruling over here in A.D. 1050 with its territory extending over Budaun and Bareilly.

THE GAHADVALAS

After a century in A.D. 1128 the Gahadavala emerged as the strong power in Uttar Pradesh. Govindachandra was the most important ruler of this family. About forty-two inscriptions of his reign bearing dates extending from A.D. 1114 to 1154 found at many places suggest that his kingdom extended at least up to Varanasi, Fatehpur and Kanpur Districts on the south, Kanauj on the west, Gonda and Gorakhpur Districts on the north and Dinapur, in the Patna District in Bihar, on the east. The last of the rulers of this dynasty Jayachandra kept the kingdom intact. In his time it included the Gaya District, besides the Doab, Allahabad, Varanasi and Patna Districts. After a reign of nearly twenty-three years (A.D. 1070-1093), he lost his life against the Ghuri forces under Muissuddin Mohammed. One of his sons Harischandra, however, succeeded in wresting his paternal kingdom from the hands of the Muslims. During the time of Iltutmish, one Bartu was the ruler of Avadh. He fought against the Muslim forces of the Delhi Sultanate but Kanauj was finally lost to Iltutmish.

THE MUSLIM INVASIONS AND HINDU RESISTANCE

As reported earlier, Uttar Pradesh had not been free from foreign invaders. Many cities of importance, religious and political, had to bear the brunt of Mahmud of Ghazni's invasions. In 1018 this Muslim ruler crossed the Yamuna

and took Bulandsahr, the rich city of Mathura with its temples and their treasures and finally Kanauj. This expedition and two more in 1021 and 1023, directed against Kanauj, Gwalior and Kalanjar, were mere raids, in which plunder rather than conquest was the objective. Traditional accounts mention about the exploits of Mahmud's general Salar Masud Ghazi, who is said to have fallen against Suhil Deo Raja of Gonda. These expeditions did not result in any permanent hold over any part of U.P. but they left many converts behind them. The Ghorids following their predecessors, the Ghazni rulers, gradually overran the Punjab. Muhammed Ghuri failed in 1191 to crush the great Prithvi Raj of Delhi, who had extended the Chauhan power as far as southern Bundelkhand. He was, however, successful the next year, as Prithvi Raj lost his life as also his kingdom.

Qutub-ud-din, a Turki slave, was appointed general in Hindustan. He captured Meerut in 1192. It was the first town to fall east of the Yamuna. Delhi, Kalinjar, Mahoba and Koil were then taken. In 1193 Muhammed and his general defeated King Jai Chand of Kanauj, thus sealing the fate of the last Hindu power of importance in Northern India. Budaun and Ayodhya were made the seats of local governors. They had plenty of fighting with their turbulent subjects during the next few years. Bundelkhand could not be subdued, and the first half of the twelfth century was a period of clash with people and powers in most parts of the territory under their subjection. In Southern Avadh, the Bhars had

risen after the fall of Kanauj, but their chiefs Dalki and Malki or Dal and Bal were defeated in 1247.

The storm that blew in the wake of Mahmud's invasions was sudden and overwhelming. It came before any of the feudatories of Imperial Kanauj, could win the race for an unchallenged hegemony. It was very devastating and in the days of Mahmud of Ghazni, as reported by Utbi, 'The blood of the infidels flowed copiously and apostasy was often the only way of survival'. On the testimony of so liberal a Muslim of this age as Amir Khusrau, 'the land had been saturated with the water of the sword, and the vapours of infidelity (i.e. Hindus) and been dispersed'.

Will Durant, in his *Story of Civilization*, aptly says, 'The Mohammedan Conquest of India is probably the bloodiest story in history. It is a discouraging tale, for its evident moral is that civilization is a precarious thing, whose delicate complex of order and liberty, culture and peace may at any time be overthrown by barbarians invading from without or multiplying within'. Neither the ferocity nor the persistence of the invader could lead the people of the country to develop the military organization or the ruthlessness needed to match the opposing savagery. The Indian side of the picture was one of ceaseless resistance offered with relentless heroism; of men, from boys in teens to men with one foot in grave, flinging away their lives for freedom; of warriors defying the invaders from fortresses for months, sometimes for years; of women in thousands courting fire to

save their honour; of children whose bodies were flung into the wells by their parents so that they might escape slavery; of fresh heroes springing up to take the place of the dead and to break the volume and momentum of the onrushing tide of invasion. The aggressive attitude of this new element in the population led to the religious, cultural and psychological resistance on the part of the people of the State in general. While countering the invader by armed resistance as best as they could, they succeeded in confining his authority wherever he had acquired it, within the narrowest limits.

THE DELHI-SULTANATE AND AFTER

The foundation of the Delhi Sultanate in 1206 was a turning point in Indian history. Qutub-ud-din Aibak and Nasir-ud-din, Qubacha holding extensive commands in Northern India were equally ambitious. The former assumed supreme power in Lahore in June 1206. His successor Iltutmish launched operations in the Ganga-Yamuna area where Hindu chiefs had established sheltered bases against the Turkish posts in the Doab. These were in the districts round Budaun, Farrukhabad and Bareilly. In Aonla, the Katehriya Rajputs had formed a strong hold and along with the remnant of the Rashtrakuta family of Budaun, not only barred Turkish expansion across the Ganga, but encroached even on Avadh which too harboured a few resisting chiefs. While Aibak had initially conquered these regions, the chronicler of Iltutmish refers to his operations in the Doab region and

includes Budaun, Kanauj and even Varanasi among his conquests. Prince Nasir-ud-din is reported to have waged continuous holy wars against the refractory Hindu tribes and his overthrowing a chief named Bartu, 'beneath whose sword a hundred and twenty thousand Musalmans had attained martyrdo.' The intensification of Hindu resistance was very much in evidence under the Sultanate administration. Balban was compelled to wage two campaigns to obtain even a temporary control over the Aligarh District, where local tribes were infesting the highways. In A.D. 1247 there was another campaign to recover portions of the Kanauj District from a Hindu chief. In the northern fringe of the State of Uttar Pradesh, the Delhi government encountered heavier and more concentrated resistance from the Hindus, particularly the Kashatriyas settled in Budaun, Sambhal and Aonla. Balban conducted a big expedition in A.D. 1254 and pushed through Bijnaur as far as the Ramganga. The campaign for control over the trans-Ganga districts was a costly affair. Balban personally conducted operations against the later Gahadvalas in the neighbourhood of Kampil and Patali (Ferrukhabad District).

The Slave dynasty of Delhi was supplanted by that of the Khiljis. Under the second incumbent of this line, Ala-ud-din who gained the throne by murdering his uncle on the sands of the Ganga between Kara and Manikpur in 1295, the administration of the State was a stern reality. Espionage net was widely laid;

all pensions and grants as also endowments were resumed. The Hindus were heavily taxed and the land revenue was fixed at half of the produce. The fixation of prices no doubt prevented inflation. This was done under counsel from the Hindu chancellor, while the policy towards the non-Muslims was evolved under advice from the Qazi Mughis-ud-din of Bayana. His policy, as quoted by Zia-ud-din Barni, was that policy and government are one thing, and the rules and decrees of law are another. Royal commands belong to the king; legal decrees rest upon the judgement of *qazis* and *muftis*. The harshness which kept internal peace in the life time of this strong Khilji monarch was itself the cause of disruption when his strong personality was removed in 1316. Five years later his debauched son was murdered, and a pretender was beheaded after a reign of a few months.

The line of rulers that followed was that of the Tughlaks headed by Ghiyas-ud-din, the first ruler who had been Ala-ud-din's general in the Punjab. While he could restore order in the kingdom with the land-revenue reduced to one-tenth of the gross produce, a reign of terror soon followed in the time of his son, Muhammed bin-Tughlak. The land revenue was increased by new cesses to such an extent that when drought came in 1344, a famine began, which lasted for years, impoverishing the people and depopulating the Doab. Firoz Shah, his successor, began a wise and benevolent rule. Taxation was reduced and money even then was available for public works. Uttar Pradesh had a number of feudal lords

who were not slow to avail of any opportunity for revolt against the imperial authority. Firoz had to face a difficult situation in 1377 when these landlords of Etawah threatened to revolt. This district had long been recalcitrant, and the revenue here was always in arrears. It had to be collected with the help of armed forces. This rebellion was, however, put down. At the same time the Sultan led an expedition against Kharku, the Raja of Kateha (Rohilkhand) who had treacherously murdered the governor of Budaun named Sayyid Muhammed, and his two brothers. He perpetrated almost a wholesale massacre of the Hindus. The death of the three Sayyids was avenged on countless thousands of Hindus. In Feroz's time, the town of Jaunpur was founded and so also a large fort was built near Budaun. After the death of Firoz in 1388, the Delhi kingdom fell to pieces. One such break up kingdom was that of Jaunpur.

LOCAL KINGDOM - JAUNPUR

The founder of this kingdom was Malik Sarvar who is said to have begun his career as a slave of Sultan Muhammed (son of Firuz Tughlak). His rise was steady till he became the wazir in A.D. 1389 with the title of Khuaja Jahan. He was appointed governor of the eastern provinces of the empire by Sultan Mahmud, the last ruler of the Tughlak dynasty. He was conferred the title of *Malik-ush-Sharq* (Chief of the east). After defeating the Hindu rebels in Jaunpur as also in Avadh, Kanauj, Sandila, Dala-mau, Bahraich and Bihar, he consolidated his position and established his hold over a vast territory comprising

Avadh, and the Ganga valley from Koli in the west to Bihar in the east. He was for all practical purposes an independent ruler and did not offer any help during the invasion of Taimur in 1398. For more than eighty years this *Sharqi* (eastern) dynasty ruled from Jaunpur over the great part of the present Uttar Pradesh and left many splendid memorials in mosques erected built in the capital city. The emergence of the Jaunpur kingdom as a powerful political force was the outcome of weak Central authority which had eroded itself due to pressure from external enemies and from conflicts within Taimur, the Mongol took Delhi in 1398, and next year harried the present Meerut Division. The first half of the fifteenth century saw a succession of puppet rulers or usurpers at Delhi or Kanauj, while the Doab, Rohilkhand, and Bundelkhand were the scenes of risings by the Hindus, and conflicts between the kings of Jaunpur, Delhi and even Malwa and Gujarat. At the end of the period there were independent rulers at Sambhal, Koil or Jalesar, Rapri and Kampil or Patiali.

THE LODIS

In 1450 or 1451, the Afghan line of Lodi was founded by Bahlol. He started vigorously on the task of crushing the petty local rulers, and breaking the more important power of Jaunpur which he is reported to have taken twenty-five years to accomplish. It was no doubt a sea-saw struggle. According to Muslim chroniclers, Jaunpur at that time possessed probably the biggest army in India, far superior in number to that of Bahlol Lodi. The Jaunpur army had at one time

made triumphant progress and reached the suburbs of Delhi, but its inefficient attitude eventually proved costly for the existence of this kingdom. During Ibrahim Shah's long reign of about forty years, Jaunpur attained to the height of fame and prosperity. It also became a centre of learning. The Sultan patronised scholars. His reign was also memorable for the architectural splendour of Jaunpur.

THE MUGHALS,

BABUR AND HUMAYUN

Early in the sixteenth century the capital of the Lodis was shifted from Delhi to Agra which was to become a great city under the Mughals. In 1526, Babur defeated the Afghan King Ibrahim, at Panipat, but things were not smooth in Agra. In the west the Rajputs were united under the Rana of Udaipur, popularly known as Rana Sanga, while on the east the Afghans were threatening an attack from Kanauj. Humayun, the Crown prince, made a successful attempt at conquest as far as Jaunpur and Ghazipur, while Babur had gained victory over the Rajputs near Fatehpur Sikri. He was able to spare troops east to check the Afghans who had taken Koil and held the Central Doab. The Mughal forces sent proved ineffective and Babur had to return personally to their aid. He proceeded to Kanauj, and after defeating his opponents north of the Ganga, he marched through Avadh and returned to Agra where he died in 1530. His successor Humayun, however, found the kingdom imperfectly subjugated and difficult to rule. He first directed his force against Central India. He was successful

there, but a rival was consolidating his resources in Bihar. This was Sher Khan Suri, who had earlier accepted a command from Babur but now aimed at independence, after refusing the offer of Jaunpur. After three years fighting he completely routed Humayun's forces at Kanauj in 1540 and won the throne of Northern India, with the title of Sher Shah. Sher Shah was a great administrator. He made roads, reformed the currency and laid the foundation of a sound revenue system. In 1545 he was fatally wounded while besieging Kalinjar, and during the next ten years the Suri power fell to pieces. Humayun returned in 1515 and recovered Agra and Delhi in 1556.

AKBAR

Akbar was a boy of thirteen when he succeeded his father Humayun who had tumbled through life and was not the man to miss it when he slipped from the staircase and was bereft of his life. The young boy under Bairam Khan's regency had actually to conquer his kingdom before he could rule it. For two years the Punjab kept him busy, but in 1558 he came to Agra and subjugated Gwalior. The next year saw the Afghans defeated in Jaunpur and Varanasi, but they rebelled again in 1561 and Chunar was not taken till later. In 1565 the lords of Ayodhya and Jaunpur revolted and took Lucknow, and in 1567 there was another rising in Jaunpur headed by the governor. Apart from these events of importance, the State of Uttar Pradesh at that time had entered as a period of comparative peace and effective administration. Akbar abolished the pilgrim and poll taxes on Hindus and many

vexatious cesses. The land revenue system was further improved, and assignments of land were examined. The record of his great survey present a complete picture of the country at any period before British rule.

Akbar had distinguished himself both in war and peace. While his campaigns against other political powers including Gujarat, Frontier Sind and the Deccan need not be recorded in this context, here in Uttar Pradesh he had to crush the Uzbek rebels who had formed a family group and had settled as local chiefs at Jaunpur, Surhampur and Avadh and were initially successful against the Mughal forces near Kanauj. Akbar personally chased these insurgents after marshalling his forces at Lucknow and finally defeated them. This part of the empire under the Mughals was divided into three Subas or provinces under governors. These were Agra, Allahabad and Avadh. This continued during the reigns of his successors but the governorship was not hereditary. Akbar was a great builder. Magnificent forts were built at Agra and Allahabad. And on a rocky ridge west of Agra, where the Sufi Saint Moin-ud-din Chisti lived who had foretold the long desired birth of a son to the monarch, a splendid mosque and palace buildings were reaised, surrounded by the new town of Fatehpur Sikri. Akbar is noted for his liberal views and his *Din-i-Ilahi* is a fitting tribute to his catholicity and broad-mindedness. The earliest Christian mission was established in his time at Agra.

FROM JAHANGIR TO AURANGZEB

Uttar Pradesh and its Doab area were very much in the political news relating to conflicts among the contending princes for the throne or in revolt against the established authority. In 1605 Akbar died at Agra and was buried at Sikandra. He was succeeded by his son Jahangir who had revolted against his father in the latter's life time but his lapses were condoned by the old father. Jahangir too had to face the same situation. His son Khusru attempted to seize the throne. This was easily put down but it did cost the life of Guru Arjun who was executed for helping the rebel Mughal prince. Apart this the reign of the Mughal emperors passed off peacefully in Northern India, though there was fighting elsewhere. In 1623, Khurram, another son of the emperor, rebelled and advanced towards Mathura, but was driven back to Central India. The next year he advanced through Orissa, while Abdullah Khan, a noble who favoured him, besieged Allahabad. The royal troops forced Abdullah to fall back on Jaunpur and Varanasi where he met Khurram who again retreated to the Deccan. Jahangir, like his father, was a great builder, and he raised a noble tomb over his father's remains near Agra. He also added palaces in the royal forts at Agra and Allahabad. The English travellers Hawkins and Thomas Roe were well received at his capital and elsewhere.

The death of Jahangir at Lahore in 1627 no doubt precipated some crisis. Khurram hastened to Agra and obtained the throne under the name of Shah Jahan. Early in his reign the Bundelas

who had been turbulent throughout Akbar's reign, but had been friendly to Jahangir, broke out and several expeditions had to be sent against them. Shah Jahan, despite three quarters of Hindu blood in him, seems to have given up the tolerant spirit and broadmindedness shown by his grandfather. He is reported to have made a raid in 1639 on the Hindu temple which had been built at Varanasi in the previous reign and many were destroyed. The administrative system evolved by Akbar continued unimpaired, though deterioration had begun in his time. The most splendid relic of Shah Jahan's reign is the tomb of white marble in memory of his Wife Mumtaz Mahal, built at Agra on the bank of the Yamuna. Here the remains of the emperor and his queen lie side by side under the most beautiful memorial. In 1657 Shah Jahan's health failed and that was the beginning of the war of succession among his sons, Dara, the eldest son, regarded himself as the heir and was by his ailing father's side. He sent an army against Shuja and surprised him near Varanasi. Another army sent against Aurangzeb in Deccan and Murad Baksh in Gujarat, who had combined their forces, was defeated. The two then marched on Agra with their force and were successful in the battle at Samogarh.

Agra continued to be the scene of political activity. Aurangzeb entered the place in 1658 and chased Dara who had fled to the Punjab. He formally assumed the throne at Lahore, while Shah Jahan remained a prisoner in the fort at Agra till his death in 1666. Shuja's forces

earlier confronted by Dara, now took Varanasi, Chunar, Allahabad and Jaunpur. Aurangzeb therefore decided to abandon the pursuit of Dara, who had escaped to Sind, and returned to meet first Shuja, who advancing in November 1658 from Patna with his army, got easy possession of the forts on the way up to Allahabad, and arrived at Khajurha (in the Fatehpur district) on January 9, 1659. The Imperial forces under Aurangzeb, personel aided by Mir Jumla, and the forces of Prince Sultan his son, forced Shuja to retreat to Bengal. The rest of the story relating to Aurangzeb's severely contested battles for the throne fought in the course of less than a year in widely separated provinces, does not concern the history of Uttar Pradesh. The battles at Kara and Khajurha had practically closed the war of succession, and Aurangzeb won a decisive victory. As in previous reigns, there was comparative freedom from war and political strife during Aurangzeb's long reign of nearly half a century. The administration was, however, harsh and the way was being prepared for the coming anarchy to follow the reign of this theocratic monarch. The holiest temples at Varanasi and Mathura were desecrated and mosques were built upon them. The poll tax on the Hindus was revived. The religious zeal of the emperor and his continued absence and involvement in the affairs of the Deccan had bad effects on the administration. Agra continued to be the metropolis and it was here that Shivaji was interred in the fort from where he managed to escape after a few months of detention.

THE LATER MUGHALS AND AFTER

When Aurangzeb died in 1707 he left a will advising his three sons to divide the empire. The second, Azam, refused to accept the division and fell in battle at Jalao on Agra district fighting the eldest brother, Muazzam, who became emperor under the title of Shah Alam Bahadur Shah. Kam Baksh, the youngest, died of wounds received near Hyderabad in the following year. The collapse of the Mughal empire was in the offing. Shah Alam died in 1712, and the approaching disaster became clearer. Aurangzeb had put the clock back with the Mughal empire cracking on the weak foundation of a theocratic State. The dusk of decline had already set in, and the period following witnessed the rule of the Mughal puppets and the emergence of new political forces. In less than fifty years eight rulers sat on the throne of Delhi. One of these, Muhammed Shah, reigned for thirty years and died a natural death; three were puppets, each reigning for only a few months; three more were murdered while reigning, and one was deposed and blinded. The dissolution of the empire was primarily due to the incompetence of these degenerate rulers, but it was hastened by the repeated attacks of the growing Hindu powers on the west, the north, and the south (the Jats, Sikhs and Marathas), and the paralysing shocks dealt by Persian and Afghan invaders from beyond the north-west frontier. The role of these political-cum-religious forces in the context of the area covered by the present Uttar Pradesh no doubt necessitates some consideration and proper reference.

THE NATIVE FORCES

The Jats who figure prominently in the area now known as Haryana and East Punjab, had begun to give trouble before the death of Aurangzeb, in the region west of Agra, and gradually extended their influence within the State of Present U.P. The Sikhs in the Punjab, who had changed from a religious sect to a warring nation, had their first incursion this side in 1709 when they invaded Saharanpur and poured into Muzaffarnagar. They were checked and driven back for a time into the hills. The growth of the Maratha power was an important factor in the decline of Mughal power and prestige. The Maratha influence was very prominent in the Deccan. In 1718, they were invited by one of the factions at the Court of Farukh Siyar. They withdrew for a time, but some years later (1729) they appeared again, this time, in Bundelkhand where the Bundelas were trying with variable success to throw off the Muhammedan yoke. This area became subject to Maratha rule and remained as such for more than seventy years. They plundered Agra and Etawah (1737) but were repulsed by Sadat Ali, the wazir of the Mughal empire and governor of Avadh. For a time the Marathas were kept in check, but they again asserted their influence when they were invited in 1751 by Salar Jung, nephew and successor to Sadat Ali for help against the Pathans of Farrukhabad. This alliance did not last long and soon afterwards in 1754 the former friends were arrayed against him.

The waning authority of the Mughal emperor posed problems within the empire and equally invited foreign interference in the affairs of Delhi. In 1738, Nadir Shah swept down on Delhi, slaughtering and plundering. Even his short stay was conspicuous and it inflicted a great blow to the tottering Mughal empire. An attempt by his successor, Ahmad Shah Durrani (1743) was no doubt repelled by Safdar Jung, but the shock was too much for Muhammed Shah and was the cause of his death. A second invasion (1752) was more successful and equally serious resulting in the Afghans penetrating five years later as far as Agra though they were unable to take that city.

PARTIES AND POLITICS AND THEIR ROLE

The politics and parties at the Mughal court during the days of the last emperors centred round the Iranians and the Turanians -- the former from Iran and the latter from Central Asia. Two Saiyid brothers who belonged to the former group were of great assistance to Farukh Siyar in his struggle for power. In fact, their policy was to place any scion of the royal house of non-entity who could be placed on the throne and removed at their pleasure. Eventually one of the Saiyid brothers was murdered, and the other was defeated soon after. Thus, the lackeys and panders of the Mughal court sought to control the real imperial power behind the cloak of nominal royal successor. The peacock throne was literary without an occupant strong enough to contain the forces of disintegration which had set in motion.

The curtain was raised for the last act of the Imperial Mughal drama. Two factors mainly responsible for this state of affairs were the highly centralised and loosely organized Mughal administration for an empire too vast to be controlled, and weak and struggling successors, as pointed out earlier. The situation resulted in the break away of provinces. Governors asserted their independence and adventurers carved out kingdom for themselves. In this process the viceroyalty of the south became an independent kingdom under Asafjahi Nizam; an Afghan adventurer had usurped Bengal; and a powerful official founded a dynasty in Avadh.

THE KINGDOM OF AVADH

Sadat Ali, a leading member of the Turani party (though a persian) was appointed governor of this province in 1721, and of the Allahabad Suba later. His abilities led to his being frequently deputed elsewhere. He ruled through deputies. Safder Jang, Sadat Ali's nephew and son-in-law, succeeded him and retained his position in Avadh. He had constantly to fight with the two Pathan powers of Rohilkhand and Farukhabad which had grown up on western borders. Both Sadat Ali and Safder Jang, in addition to holding the province of Avadh, were wazirs or ministers of the empire. In 1754, the emperor Ahmad Shah derived Safder Jang of the latter office in favour of a new wazir, named Ghazi-ud-din.

OTHER KINGDOMS

The political role of the Afghans in the Uttar Pradesh could be traced to the time

of Sher Suri, himself a Pathan. The Mughal emperors did not encourage the Afghans, but Aurangzeb utilised the Afghan or Pathan soldiers in the Deccan. A Bangash Pathan, named Muhammed Khan, who had served as Governor of Malwa and Allahabad where he had failed to repel the Marathas (1929) founded the city of Farrukhabad near his birth place, and set up a practically independent power in Central Doab. The position of Rohilkhand was different. Here a man of uncertain origin, named Ali Muhammed, who had been consolidating the Rohillas, was formally appointed Governor of Rohilkhand in 1740. He quarrelled with Safder Jang, the Minister of the Empire and was banished for a time (1745). He was, however, allowed to return (1748), thereby increasing his influence considerably in this area. At the death of Ali Muhammed of Farrukhabad in 1749, Safdar Jang of Avadh laid plots to annex both Rohilkhand and Farrukhabad. He made a promise to Karim Khan, Nawab of Farrukhabad, a grant of Rohilkhand, if he could conquer it. The bait was taken and the Nawab marched to Budaun but lost his life in battle. Safder Jang at once annexed Farrukhabad, but Ahmed Khan, brother of the late Nawab Karim Khan, drove out the governor who had been sent there by Safder Jang, and then defeated his mentor, the Nawab-wazir of Avadh. The State of Ahmad Khan thus stretched from Aligarh to Kanpur. Having failed alone, Safder Jang sought the help of the Marathas in driving away Ahmad Khan to Kumaon.

THE POLITICAL SCENARIO

The political situation at the time of the third durrani invasion (1757) was grim. The infamous Wazir, Ghazi-ud-din, had blinded and deposed Ahmad Shah, the Mughal emperor, and had set up a new ruler, named Alamgir II, whose authority was limited to a small area around Delhi. Najib Khan, a Pathan, was in possession of the north of the present Meerut and Bareilly Divisions, independently of the Rohillas who held the rest of Rohilkhand. The Central Doab was subject to the Nawab of Farrukhabad, and all the rest of the State, outside the hills, was held by the Nawab of Avadh, except Bundelkhand which was in the grip of the Marathas. Najib Khan had favoured the Durani, and on their withdrawal to Kabul, the wazir, Ghazi-ud-din sought the help of the Marathas to crush him. Two years later Ghazi-ud-din murdered the Mughal ruler Alamgir II and set a pretender on the throne. Ali Gauhar, afterwards known as Shah Alam (II), who had fled to Bengal, was, however, generally recognized as the ruler of Delhi. The Rohillas and Shuj-ud-dauls, Nawab of Avadh, were greatly alarmed at the growth of Hindu influence, since the Jats and the Rajputs had joined hands with the Marathas for a final show down against the Mohammedan powers. In 1761, Ahmad Shah Durani returned to India, and was joined by the Rohillas and the Nawab of Avadh. For two months the great armies representing rival religions lay opposite each other near the historic site of Panipat, engaging in sporadic clashes, awaiting the final showdown. This took place early in 1761 resulting in the defeat of the Marathas. But that was

not the eclipse of their power, as would appear in the decades to follow till the first quarter of the nineteenth century. The later history of the State of Uttar Pradesh centres round three political forces -- the Nawab-wazirs of Avadh, the English East India Company and the Marathās. The Company in Bengal which after the Battle of Plassey (1757) had turned from a commercial concern to a political power, became anxious and finally determined to spread its tentacles in the North at the expense of other vulnerable forces. The Marathas were everready to cater to the demands of northern Indian rulers- the Mughals as well as the Nawab-wazir for their mercenary ends. It, therefore, became necessary to trace the history and development of the kingdom of Avadh and its relations with the Company.

AVADH AND THE COMPANY

The battle of Plassey in 1757 between the Company's forces and those of Siraju-d-daula had established the authority of the former with Mir Jafar as the nominal head of the government. This brought the influence of Company in close proximity with Avadh which was a buffer State. Its rulers enjoyed the titles of Nawab Wazir i.e. 'First Minister' of the Mughal Empire, though they had long been practically independent, and were often at variance with their Suzerain.. The holder of the title, Shuja-ud-daula, was at that moment supporting the Mughal emperor, Shah Alam. He had come into conflict with the English in Bihar, and retired in 1761 to Allahabad with the promise of an annual payment of 24 lakhs in lieu of the

revenue of Bengal. Two years later the Nawab of Bengal, Mir Qasim clashed with the Company. His hidden ferocity and brutality cost him his Nawabship and he was forced to flee to Avadh, where he solicited the help of the Nawab-wazir. The British advanced to Allahabad, and then met Shuja-ud-daula, who had again called in the Marathas from Bundelkhand. The Nawab and his allies were finally defeated. Under a treaty it was decided that Shah Alam should receive Allahabad and Kara as well as 26 lakhs a year from the revenues of Bengal, while Shuja-ud-daula undertook to pay the British a contribution of 50 lakhs. The Mughal ruler Shah Alam, with his high claims and feeble resources, presented a delicate and effete picture, despite the support received from Clive to uphold his imperial dignity. The battle of Buxar of 1764 is considered as laying the foundation of the British power in India.

THE THREE POWERS IN THE NORTH

In the North-West, the battle of Panipat had broken up the coalition among the Hindus, but the defeat could not impose any brake on the incursions of the three principal powers of the time. In the northern Doab, the Sikhs were continually raiding the territory held by Najib Khan. The Jats had seized Agra, and attempted to take Delhi (1763). The gradual increase in their power was, however, checked by the progress of the Marathas, who occupied Delhi, where Shah Alam joined them against the advice of the British. When these successes were followed up by the Maratha raid in Rohilkhand, the situation took a serious

turn. The Marathas had extorted from the Mughal ruler a grant of the Allahabad territories, and in 1773 marched to Ramghat posing threat to the kingdom of Avadh. The British troops were sent up to guard the Avadh frontier. The Marathas were forced to leave Rohilkhand and later in the year were driven out of the Doab. The Allahabad territory was then assigned to Shuja-ud-daula on the ground that the emperor had forfeited it by his grant to the Marathas. The sale of Kara and Allahabad to the Nawab of Avadh was confirmed by the Treaty of Benares (September 1773). Warren Hastings in personal interviews with Shuja-ud-daula was led into the policy leading to confrontation with the Rohillas.

THE ROHILLA WAR AND AVADH

The Rohillas were a loose and ill-defined confederacy of chiefs presided over by Hafiz Rahmat Khan, the ablest and strongest of their numbers. From about the year 1770 the Marathas hung threateningly on the frontiers of Rohilkhand and Avadh. The Nawab as well as the Rohilla chief at one time mediated a coalition for mutual defence against the Marathas; at another time each ruler contemplated joining the Marathas against the other. The three parties were reported to be 'all utterly unscrupulous, and each knew that no trust could be placed in either of the others'. Finally in June 1772 a treaty was concluded between the Rohillas and the Nawab, by which it was agreed that in lieu of the help rendered by the latter to the Rohillas against the Marathas, the Nawab would receive a sum of 40 lakhs

from them. Such a situation did arise in 1773 and the Nawab sent his forces along with a British contingent compelling the Marathas to retire. The demand for the stipulated sum of 40 lakhs made by the Nawab was overlooked by Hafiz Rahmat Khan and he evaded payment. This finally resulted in a clash at Miranpur Katra in Shahjahanpur and the Rohilla chief had a martyr's death. The Rohilla dominion was incorporated within the kingdom of Shuja-ud-daula.

Endless controversy has ranged round the policy of the Rohilla war. It formed one of the main counts for the attacks on Hastings in Parliament. This case against Hastings is reported to be grotesquely exaggerated by the venom of Francis, the eloquence of Burke, the prejudice of Mill and the over-charged metaphors and similes of Macaulay. Hastings was depicted as an unscrupulous scheme who had sold the lives and liberties of a free people for filthy lucre and stood callously by while nameless atrocities were perpetuated. The Rohillas were described as a simple pastoral people, patterns of antique virtue, and their adversary Shuja-ud-daula, as a monster of depravity and cruelty.

AVADH-VARANASI AND THE COMPANY

The Nawab Wazir Shuja-ud-daula died in January 1775, and the occasion was seized to force upon his successor a new treaty, increasing the subsidies to be paid by the Nawab for the use of British troops and obliging him to surrender to the Company the sovereignty of the dis-

trict of Varanasi. The Raja henceforth held his land from the Company as overlord. Meanwhile the Mughal emperor's affairs had been well managed by Mirza Najab who drove the Jats out of Aligarh, Mathura and Agra, but had difficulty in repelling the Sikhs whose yearly raids grew more and more serious. The Varanasi territory under Chet Singh did not last long. The demand for increased subsidy and supply of troops could not be promptly met by the Raja. He remonstrated submissively, begging for time. The Company's troops were ordered to march against the Raja who had to pay an additional fine for the expenses of the troops employed to coerce him. The Company's demand kept on increasing. As Warren Hastings pointed out, he had resolved to draw from his (the Raja) guilt the means of relief to the Company's distresses. In a word he had determined 'to make him pay largely for his pardon or to exact a severe vengeance for his past delinquency'. The Varanasi territory had remained under the rule of Raja Chet Singh, but on his refusal to supply troops in 1780 and pay an increased subsidy, Warren Hastings personally came to this place. An attempt to arrest the Raja led to an insurrection which was soon quelled. Chet Singh fled and found an asylum at Gwalior. His dominions were forfeited and later conferred upon his nephew on payment of a tribute of 40 lakhs instead of 22 and a half lakhs to Calcutta. The British administration commenced soon after.

THE POLITICAL SCENARIO AT THE OTHER END OF U.P.

The State of Uttar Pradesh was fairly

quiet for a few years except in the tracts vulnerable to Sikh raids. The Marathas appeared again. They seized Agra, Mathura and the northern Doab and foiled the last attempt at reviving Muhammedan power in 1787. The famous Gulam Kadir, grandson of Najib Khan, was forced back to Delhi where he blinded the helpless Mughal emperor, and Mughal rule was virtually extinct. He had seized Aligarh and repulsed an attack by Sindhia and a Jat army under Lestineau near Fatehpur Sikri before taking possession of Delhi in June 1788. He plundered the palace and treated the wretched Shah Alam, whom he blinded, and his household with barbaric cruelty. His crimes, however, were specially avenged. Reinforcements from Poona were sent by Nana Phadnavis, and Mahadji Sindhia, with his own battalion under de Boigne and Appa Khande Rao succeeded in recovering Delhi in 1789. After taking a bloody revenge upon the usurper, he resealed the blind emperor upon the throne. The Jagir of Gulam Kadir, the greater part of the Doab and the provinces of Delhi and Agra were annexed to the Maratha dominions. The Central Doab was held by the Marathas under De Boigne, who was succeeded by Perron in 1796. Farrukhabad was still governed by a Nawab who recognized the authority of the Avadh Government. The decline of the latter power led to further growth of British influence.

AVADHA AGAIN

Asaf-ud-daula died in 1797, and was succeeded (after a short interval, during which his reputed son Wazir Ali reigned) by his brother Sadat Ali who ceded to the

English the fort of Allahabad and promised an annual subsidy of 76 lakhs in return for a guarantee against invasion. The Company's policy in Avadh was to fleece the pliable and debauch Nawabas in terms of money, concessions and acquisition of territory. A reference to these has already been made under different treaties. The Begums of Avadh too were not spared in this context. The failure of Asaf-ud-daula to comply with the prompt payment of his subsidy to the Company, and the request to collect it from the Begums — the mother and grandmother of the Nawab — was reproachable. British detachments were marched to Fyzabad to support the Nawab in extracting money from the ladies.

It is reported that the employment of personnel severities, under the superintendence of British officers, in order to extract money from women and eunuchs was hardly justifiable; and active assistance in measures of coercion against women was unworthy and indefensible. With every succession the Company extracted money, enhanced the amount of subsidy and the new Nawab had to concede some portion of his territory for recognition and protection. The treaty of January 21, 1798 with Saadat Ali on *masnad* considerably strengthened the English power in Avadh. The terms of the treaty included an increase to seventy-six lakhs of the annual payment to the Company by the Nawab Wazir of Avadh; the placing of an English garrison in the great city of Allahabad; the increase of British troops to 10,000, who were given the exclusive charge of the defence of the country, and the strict

limitation of the Nawab Wazir's own troops; and finally the Nawab agreed to have no dealings with other powers without the consent of the English.

WELLESLEY AND AVADH

The ink of the pen used in drafting the treaty had not died when Wellesley in his letter to the Nawab Wazir dated February 9, 1800 exposed the inconsistency of his conduct, and sternly told him that the means he had taken to delay the execution of all reforms were calculated to degrade his character, to destroy all confidence between him and the British Government, to produce confusion and disorder in his dominion, and to injure the important interests of the Company to such a degree as might be deemed nearly equivalent to positive hostility. It was only a matter of time for Wellesley to extract money and still more to annex some territory from the Nawab, showing very little patience, forbearance, or generosity. The unfounded calumnies and gross misrepresentation, both of facts and arguments, finally resulted in the demand and extortion in the form of surrendering Rohilkhand and the northern districts between the Ganga and Yamuna. This amounted to roughly one-half of his dominions. Saadat Ali, Nawab of Avadh, in return for a guarantee of protection, made over the so called ceded Provinces which included the present Gorakhpur and Rohilkhand Divisions, with the Districts of Allahabad, Fatehpur, Kanpur, Etawah, Mainpuri, Etah, the south of Mirzapur, and the Tarai area of the Kumaon Division. A year later the Nawab of Farrukhabad ceded his shrunken dominions. Avadh was thus

surrounded on all sides except the north by the British territory.

THE MARATHA WAR AND ITS IMPACT

In 1803 war broke out with the Marathas over events in western India. Lake starting from Kanpur conducted a brilliant campaign, in the course of which he took Aligarh by storm and occupied Delhi and Agra. The result was the acquisition from the Marathas of the 'Conquered Provinces' which included the Merrut Division, the rest of the Agra Division, and the Districts round Delhi, now in Haryana; and (2) most of the present districts of Banda and Hamirpur, and small tracts in Jalaun, Gohad and Gwalior. The last two were restored to Sindhia in 1805. In 1816 the war with Nepal ended with the Session of the Kumaun Division and Dehradun District.

THE NEW PROVINCE

All of these tracts were at first included in the Bengal Presidency, and brought under the immediate control of the Governor General-in-Council. In 1833, the Parliament passed an Act to divide the Bengal Presidency into two parts, that lying to the north-west was called the Presidency of Agra. A Governor was appointed but the scheme was never fully carried out. Two years later another Act authorized the appointment of a Lieutenant-Governor. The North-western Province, as then constituted, comprised the Province of Agra, except Jhansi and most of Jalaun, and also included the Delhi territories and Ajmer, which had been brought under the regular administration in 1832.

Mewar was added fourteen years later. In 1853, the Saugor and Nerbuda territories which had been acquired in 1818 were formally incorporated in the Province. The Peshwa had ceded the whole of Bundelkhand in 1817, and between 1840 and 1853 Jhansi and the rest of Jalaun and a part of Hamirpur were acquired from native rulers by lapse. Avadh was annexed in 1856. Some administrative adjustments were no doubt made immediately after the Revolt of 1857. The Delhi territories were transferred to the Punjab, while some additions were made to Bundelkhand, part of the *tarai* north of Avadh was given to the Nepalese, and a few villages in Bareilly and Moradabad were given to the Nawab of Rampur. Saugor and Nerbudda territories were transferred to the Central Province in 1861, and Ajmer and Marwar to the Government of India in 1871.

THE SITUATION BEFORE GREAT REVOLT OF 1857

The administrative situation in the State before the Revolt was equally chaotic. The old lawlessness had continued. In 1816 the levy of a house tax caused a serious outbreak in Rohilkhand, while in 1824 dacoity increased in Saharanpur almost to the stage of insurrection. *Thagi* was ripe throughout the Province and for years the great rivers, which formed the principal trade routes, were infested by pivotes. In Avadh the Government had steadily deteriorated leading to its annexation in 1856 by Dalhousie. This annexation falls under the head neither of conquest, lapse, nor of abolition of purely titular sovereigns. Since Welle-

sley's treaty of 1801, Avadh had been a protected feudatory State with power without responsibility. The ruler was given the title of king by Hastings in 1819. Degeneration in administration no doubt followed the normal course in such a situation. Colonel Sleeman who had eradicated *Thugi* and so also Colonel Outram reported that the condition of Avadh was deplorable and could hardly be worse. The emergence of the Wahali movement led by Syed Ahmed of Rae Bareilly was a pan-Islamic one which eventually took political shape. It had also its impact on Avadh. Initially the movement with its headquarters at Sitapur in the Frontier concentrated itself against the Sikhs, but later on it was directed against the British. The Muslim community aware of its political greatness and of its gradual decline was fighting desperately an unequal battle against the unfavourable circumstances brought about by the changed political situation. The Mughal emperor was reduced to merely a pageant and a show. The Muslim agents, active and desperate, were consciously fighting a cause and a goal -- Islam and Muslim political sovereignty. So when the King of Avadh was asked to abdicate in 1856, and on his refusal was deposed, it had its impact not only on the local population but also on the Muslim community which was waiting for an opportunity to join hands against the British.

THE REVOLT IN UTTAR PRADESH

The Revolt of Indian soldiers in the Bengal army and the subsequent rebellion that swept north-Central India between 1857-59 constitutes not only the most important event of Uttar Pradesh or

even that of India, but even in 19th century South Asian history. 'The mutiny may be considered', according to Thompson and Garret (1958 p. 436). either as a military revolt, or as a bid for recovery of their property and privilege by dispossessed princes and landlords, or as an attempt to restore the Mughal empire, or as a peasant's war'. It was in fact all four of these things and has been equally called a national war of independence. Each aspect, however, is taken as qualified and limited. This revolt is equally described as the reaction of a conservative section of Indian society to the modernizing zeal of their British conquerors. There is, however, no evidence of its being planned by any leader of the disgruntled or some secret message was carried through the *chhapits* -- baked bread for inciting rebellion. There were socio-religious as well as economic factors while the political and administrative ones were equally great and cogent.

The Revolt was provoked by a wide range of factors but discrimination and resentment in the Indian armed forces appears to be the spark that ignited the fire taking the shape of a conflagration. It broke out at Meerut on May 10, 1857 with the sepoys of the Bengal army revolting against the establishment. The English were shocked and bewildered by the sudden treacherous and hideous atrocities committed by the Indian sepoys. The terror increased with the realization that they were naked and exposed, with the English troops constituting less than one-sixth of the army's total strength of 300,000. The rebels in general followed a uniform pattern of killing the European

officers and others on whom they could lay their hands, and in many cases they spared neither women nor children. They also released prisoners from jails, plundered the Government treasuries and burnt Government offices and courts. The people of Delhi, especially the wealthy merchants were also oppressed and looted.

THE MAIN CENTRES OF THE REVOLT

The main centres of the Mutiny in Northern India besides Meerut, the spot of its origin, were Kanpur, Jhansi, Allahabad and many others in U.P. and Arrah in Bihar. Nana Saheb in Kanpur joined the rebels. His role in the dreadful drama of throwing the bodies of 120 English women in the well at Kanpur after they were butchered, might not be that of an innocent spectator, nor did he appear to be utterly helpless in implementing the promise of safety he made to them and children when they had boarded the boats at Sati Chandra Ghat for Allahabad. This savage butchery was paid back in a more dreadful form by General Neil and his troops. At Jhansi, the widow Rani of Gangadhar, who had a growse against the Company, was forced by the mutineers to help them. Hesitation to comply with their requests meant danger to her life. She was reported to be in communication with the Commissioner of the Saugor Division who asked her to rule on behalf of the English till such time as they could re-establish a regular system of administration. The Government, however, suspected her. She ultimately decided to defend her honour by armed resistance to

the British, and met a heroic death in the battlefield fighting bravely.

Besides Jhansi and Kanpur, representatives of former rulers assumed the leadership of the revolt at Bareilly, Farukhabad, Banda and Lucknow. In other places, the disorder took the form of anarchy. As the mutiny gained momentum, Muslim agents active and desperate - were clear in their aims. They were fighting for a cause and a goal -- Islam and Muslim political sovereignty. The rebel army at Delhi was led by a Mughal Prince Khan Bahadur Khan. Laik Ali at Allahabad proclaimed himself governor for the Mughal emperor. At Fatehpur, Muslim sovereignty was proclaimed by Hikmatullah. At Patna the rebels unfurled the green flag of Islam and swore allegiance to Bahadur Shah. At Lucknow, the revolt lasted for a longer period. Begum Hazrat Mahal placed her young minor son on the throne.

THE ENGLISH RESPONSE

Lucknow became the base of operations for the relief of the beleaguered garrisons in Avadh and ultimately the reconquest of the State. The campaign here lasted through two cold seasons, and was ferociously assisted by Gurkha troops. The revolt in Etawah had resulted in administrative break up. The native officials and land owners looked after it for sometime, since the Collector had taken refuge at Agra. By the end of June 1857, the forts of Agra and Allahabad, and the Residency at Lucknow were the only places held by the British; but Kanpur was retaken within a month, and the recovery began. After the fall of

Delhi on September 19, Greathed's column marched down through the Doab. At the same time the Lucknow garrison was reinforced, and it was relieved in November though the city was not retaken till March 1858. Rohilkhand was then reduced while Sir Hugh Rose, advancing from Central India, took Jhansi in April 1858. The two events, the fall of Delhi and the relief of Lucknow, mark the end of the first stage of the Revolt. Lucknow itself had to be relieved a second time -- a task which was achieved by Campbell and Outram. Lucknow was finally captured and cleared of rebels by March 1. In May Campbell captured Bareilly in Rohilkhand and this practically ended the operations on a large scale in the north.

THE FAILURE AND AFTER

The revolt lasted for little over a year. its failure was due to several factors -- lack of planning and coherence, want of concentrated efforts, absence of proper leadership, poor and inadequate finance, and finally the superiority of the British communication system. Some Indian powers, like the Sikhs, Curkhas, the Nizam of Hyderabad and the Seindhia of Gwalior cooperated with the British. The revolt were divided in their aims and there was no answer to the main question regarding the assumption of sovereignty after the success of the revolt. In fact, communal riots followed at several places in Hardwar and Farrukhabad. The English succeeded after shedding considerable blood, while the Indians learnt the lesson that without unity of purpose and concentrated, sustained and planned effort, no national objective

could be realized. The British too learnt the lesson. 'Among the many lessons', writes Forester, 'which the Indian Mutiny convey to the historian and administrator, none is of greater importance than the warning that it is possible to have a revolution in which Brahman and Sudra, Mohammedan and Hindu were united against us'.

THE QUEEN'S PROCLAMATION FROM ALLAHABAD AND AFTER

Uttar Pradesh continued to remain the centre of political activity in the post-Mutiny period. It was at Allahabad that Canning, the last Governor-General under the Company and Vice-roy under the crown read out the Queen's proclamation of November 1, 1858 promising to respect 'the rights, dignity, and honour of Native Princes, and to uphold religious toleration, and declared it to be her wish 'that so far as may be, our subjects, of whatever race, or creed, be freely and impartially admitted to offices in our service, the duties of which they be qualified by their education, ability and integrity, duly to discharge'. The Proclamation ended with a promise of measures for the material and moral improvement of the Indian people in whose 'prosperity will be our strength, in their contentment our security, and in their gratitude our best reward'. Abundant goodwill was created by this gracious proclamation of Queen Victoria outlining the liberal principle underlying the governance of India in future.

These principles were followed more in breach than in observance, as might be evident from the words of Lord Lytton.

In his words, 'every Englishman knew that these claims and expectations can never be fulfilled'. The Governments both in England and in India took 'every means in their power of breaking to the heart the words of promise which they had uttered to the ear'. Lytton frankly admitted that they 'had cheated the Indians.' The post-Mutiny period was thus one of broken pledges which provided the ground for the birth and growth of Indian nationalism. The birth of the Indian National Congress in 1885 marked the culmination of political thinking and attempts at setting up an all-India organization of intellectuals. It was, no doubt, facilitated and to a greater extent inspired by various political associations.

THE INDIAN NATIONAL CONGRESS

The credit for organizing a centralized political set up of course belongs to a great extent to Allan Octavian Hume, a retired member of the Indian Civil Service who had settled down in Shimla in 1882. The Congress held its first-three sessions at the Presidency towns of Calcutta, Bombay and Madras. Allahabad was the venue of the fourth session in 1888 December with Ayudhya Nath as the Chariman of the Reception Committee and George Yule, a recognised leader of the European Mercantile Community in Calcutta as its President. He was a tower of strength to the Congress and his address is noted for fearless independence, manly exposition and sober judgement. He observed that every movement like the Congress had to pass through three stages--the first one is of ridicule, the second is of partial conces-

sion with misrepresentation of aim, and the third is a substantial adoption of the movement with some expression of surprise that it was not adopted before. The Congress by that time had passed through the first stage and was then in the second one when reforms were accompanied by warning against taking 'big jumps into the unknown'.

THE ROLE OF THE MODERATES

Lucknow had the distinction of holding the fifteenth session in 1899 under the chairmanship of Ramesh Chandra Dutt, a retired member of the Indian Civil Service, and also a prolific writer. A good feature in this session was the presence of no less than 300 Muhammedan delegates from Lucknow alone. Condemning the Sedition Law of 1898, R.C. Dutt stressed that there was no better way of creating sedition than by suppressing free discussion, newspapers and meetings. 'Educated India', in his words, 'while loyal to the British rule sought a large measurements of self-government and a position among the modern nations of the earth'. The Indian National Congress representing the Indian intelligentsia focussed the political ideas of English educated Indians in a definite shape and form. They may be said to have represented a microscopic minority of the Indian people, pledged to strictly constitutional mode of agitation. They might have failed in securing any substantial degree of reforms, but their efforts did help in generating political consciousness, infusing patriotic feeling and focussing on the geographical and cultural unity of the country. They voiced their feelings within the parameters of consti-

tutional norms and nuances. There were no agitations and popular revolts did not figure in the first twenty years of the history of the Indian National Congress.

THE PARTITION OF BENGAL AND THE EXTREMISTS

the Varanasi Session of the Congress held in 1905 under the Presidentship of Gopal Krishna Gokhale, a moderate leader and a suave scholar, was heard in an atmosphere surcharged with the Bengali revolt against the partition of their Province as initiated by Lord Curzon. Never since the days of Lytton had India ever been so distract, discontented and despondent. Gokhale opened his address with the remarks that he was called to take charge of the vessel of the Congress with rocks ahead and angry waves beating around, and invoked Divine guidance. In his words, once again, 'the tremendous upheaval of popular feeling which has taken in Bengal in consequence of the Partition will constitute a landmark in the history of our national progress'. Gokhale called attempts to separate the educated from the uneducated Indians as 'unreal and ridiculous'. Turning once again to the partition of Bengal, he denounced it as 'a cruel wrong' and declared that 'nothing more intense, widespread and spontaneous had been seen in Indian political agitation'. Speaking of the Swadeshi movement, Gokhale justified the boycott as a political weapon, to be used only at the last extremity, and with strong popular feeling behind it.

THE CLEAVAGE

The Varanasi session was equally

noted for the beginning of the cleavage which was to emerge in full form later on between the moderates and the extremists. Aurobindo Ghosh, B.G. Tilak and Lajpat Rai had their reservations. Aurobindo Ghosh earlier pointed out in his article entitled 'New Lamps for Old' in the *Indu Prakash* of Bombay on August 1893 that 'in an era when democracy and similar big words slide so glibly from our tongues, a body like the Congress which represents not the mass of the population, but a single and very limited class, could not honestly be called national.'

U.P. - THE CENTRE OF POLITICAL ACTIVITIES

Both Lucknow and Allahabad continued to be the centres of political activities of the Indian National Congress. The 1910 Session of the Congress was held in Allahabad under the Presidentship of Wedderburn. It was for the first time that the Congress was to be received in friendly personnel recognition by a Viceroy. Earlier Dufferin was sympathetic and considerate towards the delegates of the Congress who were received at the Viceregal Lodge in Calcutta. This session of the Congress passed a Resolution on 'Swadeshi' and also on 'the Partition of Bengal' which was not till then closed issue. It expressed profound grief at the death of Edward VII, offered homage to George V and welcomed the proposed visit of the King and the Queen to India. The Congress also welcomed the new Viceroy Lord Hardinge. The Lucknow Session held six years later in 1916 was historic for the reunion of the two wings -- the moderates and the extremists in the

Congress, as also for the Pact between the Congress and the Muslim League and the acceptance of separate electorate principle for the Muslims. Tilak who had been waiting for two years after his release from prison in 1914 attended this Session. He came and he conquered the Congress as a hero. The session was held under the presidentship of Ambika Charan Mazumdar. It was a largely attended Congress with over 2300 delegates.

THE U.P. LEADERS IN THE CONGRESS

The period between 1920 and 1930 is associated with role of Gandhiji and the two Nehrus Moti Lal and Jawaharlal -- from Allahabad. Madan Mohan Malaviya was another important political personality from Uttar Pradesh to have presided over the Congress session. From Lucknow Bishan Narain Das was elected President of the Congress for the Calcutta Session in 1911. Seven years later in 1918 Madan Mohan Malaviya presided at the Delhi Session. In the Congress itself, there were 'changers' as well as 'no changers'. Those advocating Council entry Programme were led by Moti Lal Nehru and C.R. Das. The former became the leader of the Congress Party in the Central Legislative Assembly. His Allahabad Mansion -- called the Swaraj Bhawan -- was always humming with 'political activity'. Earlier, the Congress had joined hands with the Muslim League on the 'Khilafat issue' which had no relevance to the freedom struggle. On the other hand, it only engineered extra-territorial consciousness in the minds of the Muslims, as reported by many histo-

rians and scholars. The success of the Swaraj Party concentrating on the policy of uniform, continuous and consistent obstruction was no doubt a welcome feature in the otherwise negative approach and communally charged political atmosphere in the country. The year 1925 is noted for the Congress completely associating itself with the vigorous activities of the Swarajists. Gandhiji wrote in 1925 that 'he must no longer stand in the way of the Congress being developed and guided by educated Indians rather than by one like myself who has thrown in his lot entirely with the masses, and who has fundamental differences with the mind of the educated India as a body.

THE KANPUR SESSION

The Kanpur Session of 1925 was held under the Presidentship of Sarojini Naidu. The first lady President of the Congress immediately after her election in 1925 gave a message to the people of the country as a woman, a modest one, 'to restore to India her true position as the supreme mistress in her our home -- and as a loyal daughter of Bharat Mata, to reconcile the tragic quarrels that threaten the integrity of her old joint family life of diverse communities and creeds. She equally pleaded for the obliteration of fear, the one unforgivable treachery, and despair, the one unforgivable sin in the battle for liberty'. Her address was an expression of courage and hope, demanding exercise of discipline as well as forbearance with a gentle hand.

MOTI LAL AND JAWAHARLAL

The role of Moti Lal in the Central

Legislative Assembly is commendable. He moved a resolution for the convening of a Round Table Conference to recommend a scheme for establishing full responsible government in India. He was equally responsible for the unity talks held in Allahabad, as also for his scheme of political reforms popularly called 'the Nehru Report'. The boycott of the Simon Commission -- an all White body -- sent by the British Government to examine the working of the then existing scheme of dyarchy and suggest proposals for future reforms was given a bafitting boycott at the Lucknow Railway Station. The police carried out the lathi charge on the procession led by Jawaharlal Nehru and Govind Ballabh Pant, who was the leader of the Congress Swaraj Party in the Provincial Assembly. The confrontation took place on November 29th and 30th. The All-Parties 'Conference held on December 22, 1928 continuing till January 1929 was inconclusive. Jinnah and Mohammed Ali walked out and pronounced 'the parting of ways'. Moti Lal Nehru as the President of the Congress at the Calcutta Session in December 1920 declared in emphatic terms that 'our destination is freedom, the form and extent of which would depend upon the time when, and the circumstances under which it comes'. At this session the Nehru Report was accepted as a great contribution towards the solution of India's political and communal problems. It was a mere coincidence that the father handed over the charge of the Congress Presidentship to his son Jawaharlal Nehru who presided over the Lahore Session of the Congress in December 1929. This year can be described as a lull before the storm which

broke out in 1930 in the form of the Civil Disobedience Movement. The unhappy background was earlier provided by the visit of Simon Commission. It was boycotted by the Congress. Lajpat Rai received baton injuries which proved fatal in Lahore. As pointed out earlier, in Lucknow both Jawaharlal and Govind Ballabh Pant also received brutal treatment. Similar atrocities were committed elsewhere as well.

REVOLUTIONARIES IN U.P. AND CALL FOR COMPLETE INDEPENDENCE

In the revival of the revolutionary activities, the contribution of Uttar Pradesh was forceful. It was the first State to provide martyrs, such as Ram Prasad Bismil, Roshan Lal and Ashfaqullah, who gave their lives at the gallows. A few years later Chandra Sekhara Azad died in an encounter with the police at Alfred Park in Allahabad. At the Lahore Session, the youthful leader Jawaharlal, then only forty, noted for his ardour and enthusiasm, proclaimed 'Independence' as the goal of the Congress. Besides boycotting the Central and the Provincial legislatures, and membership of the Committees constituted by the Government, the call for civil disobedience movement was to come at the appropriate time.

GANDHIJI AND THE SATYAGRAHA MOVEMENT IN U.P.

The year 1930 marked a significant step forward in the struggle for freedom. On March 12, 1930, there was the famous Dandi March of Gandhiji for breaking the salt tax law. The civil disobedience movement began with the non-payment

of taxes and land revenue in Uttar Pradesh. Repression followed and the province at that time produced several leaders and volunteers who were put in jail. The Congress did not participate in the First Round Table Conference held in London between January 16 and 19, 1931. The Gandhi-Irwin Pact and the subsequent participation of the Congress members led by Gandhiji, including Madan Mohan Malaviya and Sarojini Naidu did not ensure success at the political level. The Second Round Table Conference which had opened on September 5 and finally closed on December 1, 1931. The Mission's failure and the resumption of the Civil Disobedience Movement, in which over a lakh of persons suffered imprisonment, are only matters of historical record. The State's contribution in terms of men and resources was substantial. This movement was officially terminated on May 20, 1934 with the lifting of the ban on the Congress Organization except in Bengal and North-West Frontier Province. The Congress now started concentrating on Parliamentary activities and won 44 seats in elections to the Central Assembly while the Congress Nationalist Party led by Malaviyaji won 11. The Government of India Act of 1935 envisaged the setting up of a federal structure and popular responsible government in the provinces, and the electorate was greatly widened.

THE LUCKNOW SESSION AND AFTER

The Golden Jubilee Session of the Indian National Congress was held a year later in Lucknow from April 12-14 under the presidentship of Jawaharlal

Nehru. His address is noted for his intellectual and also emotional slants. He stressed on socialism as the solution for the world's problems, as also for India, the inevitable step to social and economic changes. The Congress condemned the new Constitution under the Government of India Act of 1935, but it decided to contest the elections. Gandhiji's presence seems to have helped the right wing in keeping a hold on the Congress, despite Nehru's radical views. Nehru no doubt inducted three socialists in the Committee -- Jaya Prakash Narayan, Acharya Narendra Deva and Achyut Patwardhan. The Chairman of the Reception committee was Sri Prakash from Varanasi.

THE MUSLIM POLITICS IN U.P.

Uttar Pradesh was as well the centre of Muslim politics beginning from Syed Ahmed Khan, the founder of the Aligarh M.A.O. College, later on turning into Aligarh Muslim University. The University turned out nationalist Muslims as also communalists. The Muslim League also concentrated on Lucknow as the centre of its political activities with Nawab-Zada Liaquat Ali Khan as its Secretary and the right hand man of M.A. Jinnah. The Khilafat Movement stalwarts Mohammed Ali and his elder brother Shaukat Ali were from Uttar Pradesh. It was this province at that time which is said to have paved the way for Pakistan, according to some scholars. Even Maulana Azad has said that 'if Jawaharlal had agreed to concede two seats instead of one in 1937 to the Muslim League in its Council of Ministers, probably there would have been no partition'. The Congress after 1937 elections

under the Government of India Act of 1935 had won absolute majority in seven out of eleven provinces.

THE CONGRESS AND THE WORLD WAR II

The Congress ministers resigned in 1939 at the out-break of the Second World War. The Congress had made it clear that 'India cannot fight for freedom unless she herself is free'. On failure to get any assurance or declaration in this context, the Congress ministers resigned on November 15, 1939. Some people consider it as 'a wrong step providing an example of that unrealistic negative politics in which we are too prone to indulge and the outcome of which is sometimes very disconcerting, and even disastrous'. The control of eight provincial governments covering half the country had put the Congress in a position of great strength and bargaining power. The Congress should have thought many times before voluntarily abandoning such an advantage. The Congress leadership is said to have held an exaggerated notion of the efficacy of negative power.

THE LAST DECADE

The period between 1939-47 in the history of Uttar Pradesh could be taken as one of frustration, bitterness expressed through individual civil disobedience movement. The Satyagraha struggle against India's involvement in war; the Cripps offer, the Quit India movement, the mass arrest of Congress leaders, Gandhiji's fast, his release, payrleys with Jinnah, the impact of the Indian National Army on the freedom struggle, Gandhi, Jinnah and the Wavell triangle, Wavell's

Plan and the Shimla Conference, and finally the post-war developments, led to the holding of fresh elections to the Central Assembly towards the end of December 1945.

The last Phase (1946-47) covering just a year and half in the history of the freedom struggle was momentous with the Mutiny in the Royal Indian Navy, heralding the fight to the finish. The arrival of the Cabinet Mission in India with its plan of an All India Federation and Grouping of Provinces into A, B and C and Provision for the Constituent Assembly to draw the Constitution of India, were events in sequence. The change of Ministry in England, no doubt, speeded up the process for change. The Interim Government and Muslim League's bellicose attitude and its 'direct action programme', its role in the Interim Government at the Centre, the London Conference and finally the Mountbatten Plan and the Partition of India are now parts of past history. The Congress Government under the leadership of Govind Ballabh Pant was functioning in Uttar Pradesh when the Indian Independence Act was passed and the country attained its independence on August 15, 1947.

In Nehru's words, 'The appointed day has come and India stands forth again, after long slumber and struggle, awake, vital, free and independent. It is a fateful moment for us in India, for all Asia and for the world. May the star never set and that hope never be betrayed. We rejoice in that freedom, even though clouds surround us, and many of our people are sorrow-stricken and difficult problems

encompass us. The future beckons to us whether do we go and what shall be our endeavour ? To bring freedom and opportunity to the common man, to fight and end poverty and ignorance and disease, to build a prosperous democratic and progressive nation, to create social, economic and political institutions which will ensure justice and fulness of life to every man and woman'. 'And to India, our much beloved motherland, the eternal and the ever-new, we pay our reverent homage and we bind ourselves afresh to her service'. *'Jai Hind'*.

CONTRIBUTION OF U.P.

The contribution of Uttar Pradesh was great in terms of personnel who figured prominently, and some of whom equally distinguished themselves in the post-Independence Period either in the Government -- Central or State, or in the political life of the State in particular, though they had an all-India stature. A few names no doubt deserve special mention for their role in either of the two or both the areas. The Nehrus -- father Moti Lal, his son Jawaharlal and elder daughter Vijaya Lakshmi Pandit stand prominent. The grand-daughter Indira Gandhi, however, played her distinctive role as the Prime Minister in Independent India between 1965 and 1984 with a slight break of a couple of years. Lal Bahadur Shastri was a man of the masses who too played his innings only in the post-Independence period as the Prime Minister between Nehru and Indira Gandhi. He was a Satyagrahi too. Others are Govind Ballabha Pant, the Chief Minister of U.P. between 1937-39, and again between 1946-55 when he was inducted in the Centre

as Home Minister 1955-61 ; Rafi Ahmed Kidwai, a close associate of Jawaharlal Nehru, Minister in U.P. 1937-39 and 1947-7, Minister in the Central Government. Sri Prakash of Varanasi was at the Centre as a minister, and so also was Mohan Lal Saksena, a Minister of State. Chandra Bhan Gupta became Chief Minister of U.P. on three occasions, while Charan Singh was the Chief Minister of U.P. as also the Prime Minister for some time. All these people were Satyagrahis and members of the All India Congress Committee. Sampurnanand succeeded Govind Ballabh Pant as Chief Minister of U.P. and had a fairly good inning. He was also Minister of Education in the Pre-independence days between 1937-39 and between 1946-55. Another personality who actively participated in the Freedom Struggle was Acharya Narendra Deva, the noted Socialist leader who resigned from the Congress for his political views. Purshottam Das Tandon and Acharya Kriplani were also from Uttar Pradesh, and both were president of the Indian National Congress. Tandon had to resign because of his differences with Jawaharlal Nehru, while Kriplani, for a long time the General Secretary of the Indian National Congress, too had to part company with Nehru.

A REVIEW

In a long review of the history of Uttar Pradesh from earliest times to 1947, one notices a linear rhythm and consistency in its contribution to the political and cultural history of the country. It was known as 'Aryavarta', 'Madhyadesa' and 'Brahmarsidesa', of course with expanding or conscripted

boundaries. There were several States in the sixth century B.C. -- Kosala, Kasi, Panchala, Surasena, Matsya, Vatsa and several Republican ones as well. These finally formed part of the expanding Magadhan empire under the Baimbakas, Saisunagis, Mauryas and the Sungas. During the Kushana period, Mathura was probably the eastern capital of the Government. Uttar Pradesh formed part of the Gupta empire and during the last days the Huna menace and pressure extended up to the western area of the State. The Maukharis of Kanauj and Pushpabhuti had Kanauj as the capital and the place enjoyed this status under the Pratiharas and Gahadavalas.

The Ghazni and Gori invasions were devastating with the sacking of towns and their destruction. The State finally formed part of the Delhi Sultanate. The Shargi kingdom with Jaunpur as the capital covered a fairly good area of the State for nearly a century and could successfully take up cudgels against the Lodis. Agra, Allahabad and Avadh figured prominently under the Mughals, with the first one as Mughal seat for a long time. The nearby town of Fatehpur Sikri flourished under Akbar with its lofty buildings and State mansions. Uttar Pradesh witnessed an allround activity in this period. During the last days of the Mughal empire, Avadh became an independent kingdom while Farrukhabad had a Pathan Nawab and Rohilkhand too had a chief virtually independent. The English had no difficulty in gradually isolating Avadh and finally assimilating the entire area of this State which

became the Presidency of Agra and Avadh. The Mutiny of 1857 started from Meerut in 1857 and its important centres of revolt were Lucknow, Kanpur, Jhansi, Fatehpur, Allahabad and many other places.

The last phase of the history of Uttar Pradesh from 1858-1947 is one of consolidation of English rule under the Crown and the emergence of political and material forces aiming first at responsible government with participation in administration, the gradual Indianisation of the Imperial Services, and finally a movement towards complete independence from 1929. Uttar Pradesh had the distinction of holding seven sessions of the Indian National Congress -- three at Lucknow, two at Allahabad, and one each at Varanasi and Kanpur. Immediately before the attainment of independence, another session was held in Meerut. The contribution in terms of personnel and resources towards the Freedom Movement was equally notable. It is the only State -- of course the largest in terms of population -- which provided leaders to head the National Government -- all Prime Ministers except Morarji Desai for a short period of two years. All this is the outcome of the strategic position of the State as also its people who in the time of Patanjali (2nd century B.C.) were called *Sishtas* -- the intellectual elite, and even Rajasekhara (9th cent. A.D.) places the people of Panchala (Doab area) as best for speech. A fuller study of the People of the State is, therefore, necessitated.

III

THE PEOPLE

The people constituting the population of Uttar Pradesh are of heterogeneous racial origin and features Indo--Aryans, Aryo--Dravidians, Central Asians, Iranians, Afghans, Mongolo--Dravidians and Tribals professing different religions. Since the Ganga--Yamuna Doab was the most fertile region, the foreigners who came to India from the most fertile region, the foreigners who came to India from the North-West had no difficulty in setting down here to look after their material needs. This no doubt created a pressure on the soil which still continues to be greater than anywhere in India. The quantitative study of human population in this State was first made for the Province of Agra in 1826 and 1848, and a proper Census of the population carried out in 1863, 1865 and 1872. In Oudh (Avadh) the first Census was taken in 1869. In 1881, 1891, and 1901 enumerations in both the Provinces were simultaneously done with those throughout India. Since the amalgamation of the two Provinces into the United Provinces of Agra and Oudh in 1902, the Census of the population was taken decennially in common with other provinces and States in the country. The

population study done on a scientific basis--its exact name being demography, is a composite one.

POPULATION AND SOCIAL PROBLEMS

The composition of population at any one time is not only a reflection of its social history but also an indicator of the kinds of social problems that it has to face in future. As such, the government anywhere obtains by means of Census and systems of vital registration etc. the most complete and equally accurate information about the composition of its population. Such an analysis forms an integral part of demography, the science of population. While the number of traits that distinguish one person from another in theory is unlimited, the number of individual characteristics generally included in the study of population composition is rather small. These include demographic values, like age, sex and marital status, and other indications of social organization like race or colour, language, religion, labour force status, occupation and industrial classification. The registration of births, deaths and

marriages could as well provide necessary demographic information.

In India enumeration of caste membership was an important feature in such a study but this has been dropped since 1951, the first Census after independence. Age, as well as sex, is a primary characteristic of the individual. Since it is related to physical capacity and mental maturity, every society uses age as a major building block in its social organization. In connection with age, the age distribution provides the basis for all detailed demographic analyses. Birth and death rates can be meaningfully compared and interpreted when the age and sex composition of the population is taken into account. Further the age factor in developed countries and even in the developing ones has attracted widespread public attention. It has created considerable social and economic problem. The total size of a country's economically active population depends to a large extent on the size and on the age and sex composition of the total population. The establish the maximum limit of the number of people who participate in economic activities. Besides these, the educational status as also ethnic and religious composition are elements of major importance in the composition of any country's population. It is equally likely that in the long run the all-pervasive process of industrialization and urbanization have the effect of imposing a similar socio-economic structure upon most, if not all, societies, thereby greatly accentuating the importance of internal ethnic and religious diversities. It is in the light of

these observations that a study of the people of Uttar Pradesh need be made in terms of population growth, languages, religions and castes, as also the community life of the people in all aspects.

POPULATION AND ITS GROWTH

The total population of the United Provinces (1901) as recorded in the *Imperial Gazetteer*, Vol. XXIV, p. 161, was 47.7 millions and with dependent Native States 48.3 millions as compared to India's 238.4 millions, with a density of 165 per km. In 1911 it was 48.2 in comparison to India's 252.1 an a density of 164. The subsequent decennial figures as recorded in the Statistical Diary of Uttar Pradesh (1986 p. 221) are 46.7, 251.3 and 159 (1921); 49.8, 279.0, 169 (1931); 56.5, 318.7 and 192 (1941); 63.2, 361.1 and 215 (after Partition in 1947); 73.8, 439.2, 251 (1961); 88.3, 548.2, 300 (1971) and 110.9, 685.2 and 377 (1981). The growth of population in the 57 districts of the State between 1951 and 1981 has been sporadic and varied from district to district for different reasons. The State population increased from 63.22 million (1951) to 111.86 million (1981) i.e. by 75.37 per cent with the maximum of 238.80 per cent in Nainital district, followed by Uttarakashi district (165.25 per cent) and the minimum of 34.03 per cent (Garhwal District). Seven districts (Pithoragarh, Chamoli, Dehradun, Mirzapur, Ghaziabad, Meerut and Rampur) have an increase of population in the range of 100-150 per cent; and three districts (Garhwal, Tehri Garhwal and Almora) are in the lowest category of less than 50 per cent increase. The

remaining 46 districts lie in the range of 50-100 per cent only.

There was a special type of population growth during 1971-81, when the population of the State increased from 88.34 million (1971) to 111.80 million i.e. by 25.49 per cent as against the All India growth rate of 25.00 per cent. In the previous two decades between 1951-61, the state's growth was 16.66 per cent against the All India growth rate of 21.51 per cent, while in that following between 1961-71, it was only 19.78 per cent against the All India growth rate of 24.80 per cent. When compared with the two previous decades, the third one between 1971-81 experienced a phenomenal growth. On the district basis during 1971-81, Nainital District recorded the maximum growth of 43.45 per cent followed by Ghaziabad District (37.45 per cent), Garhwal recorded the minimum growth of 15.35 per cent.

The growth of urban population (+ 61.22 for the state) with the maximum of + 466.37 per cent in Unnao district and the minimum of +21.69 per cent in Almora District was recorded during 1971-81. During the decade, 15 districts have more than doubled their urban population. The percentage of growth rate, however, varied under different categories in urban population from 75-100 per cent in 13 districts, between 50-75 in 16 districts and below 50 per cent in 12 districts. The lowest growth rate (less than 50 per cent) was recorded in districts with the highest level of urbanization, viz., Lucknow, Dehra Dun, Kanpur, Agra, Varanasi and Allahabad with the

exception of Almora, Jaunpur, Faizabad and Mirzapur with low levels of urbanization. The spatial growth gathered of rural population during 1977-81 was only 19.70 per cent for the State, i.e., less than the urban growth rate. It was over 25 per cent with the maximum of 33.95 per cent in 11 districts and it ranged between 25.25 per cent in another 11 districts. In the remaining 34 districts the growth rate in rural population has been below the State average, and in two districts (Bulandshahr and Banda) it is less than 10 per cent.

URBAN CENTRES

There has been a phenomenal growth of urban centres in Uttar Pradesh during 1971-81 with a growth rate of 61.22 per cent in its urban population. From 291 urban centres in 1971, the number has gone up to 659 in 1981. The increase in the number of towns of different classes, based on the population basis in Class I--above 1,00,000 is 30 against 22 ten years earlier; in Class II between 50,000 and 99,999 -- 37 against 20; in Class III between 20,000--49,999--85 against 67; in Class IV between 15,000-- 19,999--194 against 91; in Class V between 5000--9,999--251 against 80 and in Class VI below 5,000 --82 against 13. At present there are six urban conglomerations which have more than half a million population. Kanpur (16.88 lakh) is the largest in this category, followed by Lucknow (10.66 lakh); Varanasi (7.93 lakh), Agra (7.70 lakh), Allahabad (6.42 lakh) and Meerut (5.58 lakh). These towns comprise 51.88 per cent of the population of the State. There are 37 Class II towns with urban conglomerations.

tions at Mōdinagar, Roorkee, Haldwani-Kathgodām, Mughal Sarai and Barabanki. These constitute 12.71 per cent of the total urban population of the state. The growth rate during 1971-81 in this class has been as high as + 89.30 per cent. The third category of towns number 85 and have 12.34 per cent of the total urban population of the State, with a growth rate of + 19.16 per cent only during the same decade. Class IV towns numbering 194 account for 13.86 per cent of the State urban population with a record high growth rate of + 106.27 per cent during that decade. The penultimate category of towns number 231 carrying 8.25 per cent of the total urban population of the State, with an unprecedented growth of + 194.06 per cent during the above mentioned decade. The last class of towns increased from 13 (1971) to 82 (1981). These are very small ones with less than 5000 people and their share in the total urban population is 1.46 per cent (1981). Their decadal growth rate is indeed astounding (+ 909.31 per cent).

GROWTH OF SMALL AND MEDIUM TOWNS

The spectacular increase in the number of small and medium town (Class II-VI) and their wide dispersal in U.P. could provide development activities and job opportunities to the surplus rural population with their socio-economic growth. These could also serve as functional and organised human settlements providing basic infrastructural support to the rural and urban areas in each district or town. The number of Class I towns with over 1,00,000 population has increased to 30 against 7 in 1901. At that time, these cit-

ies had a population ranging between a little over one lac and less than three lacs. In that year it was Lucknow (264,040), Benares (209,331), Cawnpore (197,170), Agra (188,022), Allahabad (172, 032), Bareilly (131, 208) and Meerut (188,129). Lucknow has given its top most place to Kanpur which is now the industrial capital of Uttar Pradesh, while the order of precedence in respect of others remains the same.

PATTERNS OF POPULATION DENSITY

The population density provides an index of man-land relationship. The arithmetic density of population of Uttar Pradesh (1981) is 377 persons/km. with a maximum of 797 persons/km. in Lucknow District and the minimum of 24 persons/km. in Uttar-Kashi District. The highest arithmetic density (more than 600 persons/km.) is found in 6 districts of Eastern Uttar Pradesh, namely Deoria, Gorakhpur, Ballia, Azamgarh, Jaunpur and Varanasi; 2 districts of Central U.P. (Lucknow and Kanpur) and 2 districts of western U.P. (Ghaziabad and Meerut). the lowest arithmetic density (less than 150/km.) is found in 6 districts of the Himalayan Region (Uttarakashi, Chamoli, Pithoragarh, Tehri Garhwal, Garhwal and Almora) and one District of the Bundelkhand Region (Lalitpur). The low density (150-300 persons/km) is found in 4 districts of the Bundelkhand Region (Banda, Hamirpur, Jhansi and Jalaun) and Mirzapur, Kheri, Pilibhit, Nainital and Dehra Dun. The remaining districts carry arithmetic density of population in the range of 300-600 persons/km. A better measure of man-land rela-

tionship is available from the distributional pattern of physiological density of population. This correlates the total population of the region with its arable land. The average State physiological density of population is 644 persons/km with a maximum of 1406/km in Lucknow District, followed by Dehra Dun (1,351), Varanasi (1,142) Ghaziabad (975), Meerut (889), Kanpur (879) and Jaunpur (870). In the second highest category (650-850 persons/km) are included 21 districts (including ten of Eastern U.P., five of the western one, and four districts of the Himalayan Region). In the Bundelkhand Region, the physiological density ranges between 237 persons/km (Hamirpur District) and 279 persons km (Jhansi District). Kheri has the physiological density of 434 persons km. The remaining 22 districts are included in the category of 450-650 persons.

THE RURAL DENSITY

The rural density pattern shows 309 persons km for the State with the maximum of 600 persons in the Deoria District and the minimum of 22 persons/km in Uttar Kashi District. The highest category (more than 450 persons km) is found in 10 districts of Eastern U.P. (Deoria, Gorakhpur, Basti, Ballia, Azamgarh, Faizabad, Partapgarh, Jaunpur, Varanasi and Ghazipur) and 3 districts of western U.P. (Muzaffarnagar, Meerut and Ghaziabad). The lowest category of rural density (less than 150 persons km) is found in 8 districts of the Himalayan Region (Uttarakashi, Chamoli, Pithoragarh, Garhwal, Tehri Garhwal, Almora, Nainital and Dehra Dun) and the three districts of the Bundelkhand Region (Ha-

mirpur, Jhansi and Lalitpur) which are more scarcely populated. The other 25 districts are covered by the most frequent category (300-450 persons/km). Further, taking into consideration the distributional pattern of agricultural density of population and its correlating the total agricultural population of the region with its total arable land, one records the highest agricultural density (more than 850 persons km) in the three districts of Uttar Pradesh (Lucknow Dehra Dun and Agra). The second category (660-850 persons km) covers 12 districts. The most predominant category (450-650 persons km) occurs in 29 districts and the lowest category (less than 250 persons m is confined to Hamirpur district alone.

AGE AND SEX STRUCTURE

The age--sex structure is an important demographic parameter in determining reproductive potential, marital status, work--force and dependency ratio. It as well influences many other areas such as housing, schooling medical facilities and consumer goods for which planning is necessary to improve life and living standard. The available data provided by the *Planning Atlas* of Uttar Pradesh (Plate 44) brings out the sex--ratio amongst different age groups between 0--14, 15--34, 35--44, 45--59 and over 60. It shows that the sex--ratio of the total population of Uttar Pradesh (1971) is 871 varying according to age groups--014: 869 ; 15--34: 932 ; 35--44: 881; 44.59: 819 and 60+ : 810. It also highlights the preponderance of children 42.08 per cent males and 41.57 per cent female in the age group 0--14. This is a typical feature of the developing economies. The most reproductive age--group

(15-34) accounts for 28.74 per cent of males and 30.46 per cent females. The next group (35-44) has more or less equal ratio of the two : 11.21 per cent males and 11.23 per cent females. Taking the two reproductive groups (15-45) 41.69 per cent females figure in these. In the high age groups, the sex ratio is more adverse. The total population under each group in lakhs is : 0-14-197.86; 15-34 : 135.13; 35-44: 52.70; 45-59: 31.56 and 60+ : 32.90.

Recording the age-structure of different regions (districts), the most favourable ratio is found in the districts of Garhwal, Tehri Garhwal, Almora, Pithoragarh and Chamoli (the Himalayan Region) and Azamgarh, Pratapgarh and Jaunpur (Eastern Uttar Pradesh) because of selective male outgoing-migration in search of employment. The rural areas have a more favourable sex-balance than urban areas. The lowest urban sex-ratio is accounted by the hill districts of Tehri Garhwal (558), Uttara Kashi (568), Chamoli (615), Almora (654) Garhwal (679), and Pithoragarh (717), whereas, the highest urban sex-ratio is carried by Ballia (912), Azamgarh (907) and Ghazipur (901). The highest rural sex-ratio is found in the hill districts of Garhwal (1204), Tehri Garhwal and Almora (1136 each). Budaun (798), Shahjahanpur (801) and Mathura (807) have the lowest rural sex-ratio.

RELIGIONS, CASTES, SCHEDULED CASTES AND TRIBES

Both Religion and caste do not figure now in the data of Census operations. It

is only in a general survey that the percentage of the members of different communities in Uttar Pradesh can be recorded. In 1901 Census the exact figures are given with Hindus constituting more than 85 per cent, Musalmans 14 per cent and the total of all others less than 0.6 per cent of the population. Even after the partition of the country with the migration of some Muslims from Uttar Pradesh into Pakistan--*Mojahirs* as they are called over there, the percentage of Muslims in the State is slightly over 14 per cent. There has been an increase in the population of others consequent to the migration of Sikhs from Pakistan into the Tarai area. The Muslim population at the moment has an overall growth of more than the uniform average once and they seem to be concentrating in the Moradabad, Bijnor, Rampur districts in western U.P. and Azamgarh in the Eastern one. Faizabad too has recorded a higher growth in their population.

HINDUISM AND ITS OFFSHOOTS

The term Hinduism includes an immense variety of ideas and beliefs varying in character from systems founded on the deepest philosophical speculations ranging from animistic tenets to highly organised religious rituals and precepts. The absence of dogma renders it impossible to embody the tenets of Hinduism in a definite creed. Thus, the Vedantists belonging to the orthodox school uniformly believe in the nature of God, soul and matter, and consider the present world being an illusion created by *maya*. The so called sectarian divisions of Hinduism have

usually been formed by a tendency to recognize a personal God, such as Siva as Supreme, and those who render similar allegiance to Vishnu. Even among them there is a constant tendency to relapse into pantheism. The every day life of a Hindu demands imploring the aid of benevolent minor deities as well. By and large the Hindus are tolerant and eclectic in their belief, and consider that all divinities are manifestations of One Supreme and Ultimate Spirit. The doctrine of transmigration of Soul is firmly held by all classes of Hindus, from the highest to the lowest. They as well believe in the doctrine of Karma a man reaping as he has sown—on which will depend his next birth. The reformist movements, particularly the Arya Samaj, and the Neo-Buddhists have their set of followers drawn mostly from the upper castes, and the lower castes respectively. The former was a rising phenomenon of the late nineties of the last century and the beginnings of the present one, while the latter is of recent origin particularly within the last two decades. Both reject the hierarchy of the Brahmins and all that goes with the institution of *Chaturvarna*-- the four--fold division of caste system. The distinguishing features of the Arya Samaj movement are monotheism, the rejection of the divine inspiration of all sacred books except the hymns of the Vedas. The prohibition of idol worship and the discouragement of most of the rituals observed by the Hindus. The Samaj also aimed at social improvements, through the spread of education, widow--remarriage, and the simplification of restriction based on

caste system. All these social reforms proposed earlier by the Arya Samaj have been accepted and adopted by the Hindu society through legal sanction. Inter--caste marriage has been legalised and widow--remarriage is equally accepted in society. The Radhaswami Sect with its centre at Dayal Bagh and Swan Bagh in Agra is more or less localised though its adherents are fairly spread in the State. It is supposed to be a development of the *Kabirpanthi* sect of Vaishnavism

MOHAMMEDANS AND CHRISTIANS

The two principal sects of Moham-medans in the State are the Sunnis and Shias, the former out-numbering the latter in the ratio nearly 4 to 1 (in 1901). The same ratio persists even at the present time though the exact figure is not available. There are no Ahmadiyas or Khojas. The most marked distinctions between the Sunnis and Shias are in rituals, and in the refusal to recognize Abu Bakr, Omar and Osman as successors to the Prophet. The Wahabis are very few. Among the Christians, the oldest is the Roman Catholicism. A priest of this Sect of Christianity first visited Agra in 1578, and other missions followed. The protestant influence commenced in 1810, followed by the entrance of Baptist Mission Society, a year later in 1811, and the Church Mission Society at Agra (1813), at Meerut (1815), and at Benares (1818). Native Christians increased from 23,406 to 68,841 within a decade 1891--1901. No figures are available at the moment though the Christians in India form the second largest minority community. "

THE SIKHS AND OTHERS*

The Sikhs too are found in large number and after the Partition of the country, the Sikh immigrants from Western Punjab have mostly settled down in the Tarai areas and the districts adjoining these, Nainital and Pilibhit. They have their Gurudwaras in practically every town in U.P. where they are settled. There are a few Bahais as well with their centre in Lucknow, Many Parsis are settled mostly in the metropolis, as also in Allahabad and Kanpur though their number is negligible. The Jains too constitute an important and affluent group with their temples in important towns. They are socially integrated with the trading community--the Agrawalas-- with whom they have martial relations. The number of Buddhists too is increasing.

CASTES

Nothing can be more variable, in the words of Ibbetson (Punjab Tribes p.62), and more difficult to define than caste. The fact that a generation is descended from ancestors of any given caste creates a presumption, and nothing more, that generation also is of the same caste. This presumption is liable to be defeated by an infinite variety of circumstances. There are Brahmanas who are looked down as inferior, if not outcastes, for following the professions unbecoming of their social status. It is equally doubtful if there is such a thing as a Kshatriya. The Sudra has no significance at present save as a convenient term of social abuse, or for special considerations as a class for purposes of reservation in services. The

age--old division of society on a vocational basis into Brahman, Kshatriya, Vaisya and Sudra has given place to hundreds of castes and sub-castes, and many professional groups seek to align themselves with one of the three upper caste, while there are many castes which claim the status of backward or scheduled to claim special political and administrative concessions and privileges. Further, caste is a social institution for more than a religious one. Caste ideas and customs and even surnames continue even after conversion to another religion. Such converts retain their caste identity. According to the 1901 Census, the largest single castes in order of social precedence were Brahman (38,23,668), Rajput (34,03,576), Bania 13,32,432), Ahir (38,23,668), Lodha (10,63,741), Kahar (12,37,881), Pasi 12,39,282) and Chamar (58,90,639). No other caste numbered a million. The position at present does not appear to have changed in matters of precedence and preponderance of caste groupings mentioned above. The Ahirs are now called Yadavas and they form a very influential political group. So also are the Thakurs who were enumerated in the category of Rajputs.

SCHEDULED CASTES AND TRIBES

While caste in general does not figure in any Census or statistical study, the official Planning Atlas of Uttar Pradesh provides distribution of, as also growth of Scheduled Castes and Scheduled Tribes population in the State (Map No. 42 with explanatory note). According to the figure given here, the Scheduled Castes and Scheduled Tribes population in Uttar

Pradesh is 23.68 million (1981) which is 21.37 per cent of the total population. (S.C. population 21.16 per cent and S.T. population 0.21 per cent). In three districts (Mirzapur Sitapur and Unnao), their share in total population exceeds 30 per cent, and in another 7 districts (Kheri, Hardoi, Rae Bareilly, Etawah, Jalaun and Jhansi) it lies between 25-30 per cent. In 5 districts (Tehri Garhwal, Garhwal, Muzaffarnagar, Rampur and Bareilly), they constitute below 15 per cent while in the remaining districts, their strength lies between 15-25 per cent. The Scheduled Tribes population increases by 9.99 per cent in Dehra Dun, 6.51 in Nainital and 3.54 per cent in Pithoragarh. The average growth of S.C. population in the State is + 26.44 per cent with the maximum of 55.19 per cent in Pilibhit District and the maximum of 12.96 per cent in Muzaffarnagar district. Five districts (Lalitpur, Rampur, Moradabad, Sitapur and Ghaziabad) have recorded growth of S.C. population in the range of 40-50 per cent and in another eleven districts with a growth ranges between 30, 40 per cent. It ranges between 20-30 per cent in thirty-two districts while in 7 districts (Basti, Gonda, Sitapur, Hardoi, Muzaffarnagar, Pithoragarh, Hamirpur and Jalaun) it is below 20 per cent. The population of the Scheduled Tribes has increased more than 100 per cent in 9 districts, between 50-100 per cent in 2 districts. In the remaining 37 districts there has been a decrease in S.T. population with more than 50 per cent in 29 districts and between 0-50 per cent in 8 districts.

SOCIETY AND STATES

Uttar Pradesh has been the cradle of

Indian culture. It was in this State that there has been so much mingling of different races resulting in a synthesis with the nomenclature of composite culture. The social setup continues to be the same with such modifications and changes in attitudes and institutions as are necessary in changed circumstances and political climate. The social group is not so rigid or insular. The caste factor has lost its relevance except in political alignments and administrative situations. The Preamble of the Indian Constitution provides for the setting up of a democratic, socialist, secular Republic with equal rights for all irrespective of caste, creed, race, religion or sex. These are well laid out in the Articles on Fundamental rights under the Constitution.

SOCIAL SETUP AND STATE LAWS

The social organization in the State with its predominant Hindu population has not been averse to social changes carried out by the Indian Government through legislative enactments. Ordinarily, a Secular State ensuring equality before law and uniform fundamental rights for all should not discriminate between communities while enforcing such laws. A uniform Civil Code is only postulated under the Directive Principles of the Constitution. The Government has scrupulously avoided any reform in Muslim or Christian social structure. It has, however, taken an opposite view in reforming Hindu social order. Many practices and institutions considered to be unhealthy in the social setup have been removed totally, or reformed in tune with the times. The Indian Parliament enacted the Untouchability (Offences) Act mak-

ing prevention of any person on the ground of untouchability from entering or worshipping in a Hindu temple, an offence punishable with six months imprisonment. The reforms under the Hindu Law relating to marriage and succession have legalised inter--caste marriages and have equally provided right of inheritance for daughters, as equal coparceners in the ancestral property. Another noticeable change has been in the Special Marriage Act provision which legalised inter--religious marriages without the parties renouncing their personal faiths, as was provided in the old Act of 1872.

MARRIAGE AND SOCIAL CHANGES

The age of marriage of boys and girls too has been raised to 21 and 18 respectively. This might be compared to the situation at the beginning of the century when in U.P., taking both sexes together, only 10 per cent of the population aged 15 and over are unmarried. But in the case of males 18 per cent of the Hindus and 17 per cent of Musalmans are unmarried, while the proportion for female sinks to 3 and 4 per cent respectively. The Gazetteer of the time also refers to direct prohibition against the remarriage of widows, and so also divorce was uncommon among the Hindus. Now widow remarriage is not an uncommon phenomenon among the highest castes, and bigamy is totally prohibited by Law for the Hindus. The government has not touched Muslim personal law which allows more than one marriage to a male, and equally permits divorce to take another husband after a prescribed period known as *iddat*. While marriages are still performed according to Vedic rites

among the Hindus by the Brahmin priest, the traditional *jajmani* system (a number of festivities being catered by a single priest as of right) is fast vanishing. Caste has given place to class for social contacts among the higher strata of society. Things have not much changed in the rural section of the population where early marriage of girls before attaining puberty, followed by a second marriage (*gauna*) is quite common.

CHANGES IN SOCIAL HABITS

With the change in social outlook as a result of education, films and press media, there have been changes in other areas of social life as well -- food and drinks, dress and ornaments, pastime and recreations etc. The food habits as also the items constituting the diet have changed to some extent. The two principal meals taken in the morning and evening consisting of *chapatis* made of flour of wheat, barely or millet (*bajra*, *jowar*), according to the means of the consumer, have been modified with the addition of tea, fairly common even in villages, and rice substituted in the central and eastern districts. It is of course commonly used in well--to--do families. Another noticeable change is the general use of milk bread (*pawaroti*) in breakfast, as toast, and eggs. Coffee unknown in the past has virtually replaced tea though the latter is used as bed tea for laxation. Mutton and fish as non--vegetarian items of food along with several other varieties are favourite dishes among the upper class families. Dry fruits, so common in the past, have been a rarity except in affluent classes. Ordinary fruits--oranges, mangoes, melon, cucumber, guava and other sea-

sonal ones too are relished only by those who can afford it because of steep rise in prices. The same thing can be said about sweets of different varieties prepared in sugar. Even *gur* has become a fairly costly item. Prosperous villagers have definitely improved their standard of living and many have *pucca*--brick built houses fitted with electricity, radios and some with T.V. sets as well. The Government too has installed these sets in Community Centres where they enjoy special rural programmes as also view feature films and other items of interest.

CHANGES IN DRESS PATTERN

The dress of the people in urban areas has changed considerably. The characteristic item of dress for a male Hindu used to be a *dhoti*, consisting of one piece of cotton about 5 meters in length which was wound round the waist, the width hanging below the knees, and the ends being tucked in. Above this was worn a sort of coat or shirt, and the usual turban as the head dress. This has undergone substantial change. The *dhoti* is replaced by the trouser or *lungi* in the morning with a fine *kurta* a full sleeved upper garment and a straight Jawahar waist with a cap. In the village the *dhoti* continues in its course form with a coarse cloth *kurta* and a Gandhi cap. Bush--shirt -- half sleeved and full sleeved, and a close fitting pant form the summer dress. The young boys from the rural background as well prefer this dress to *dhoti-kurta* -- which is confined only to elderly people. The head dress is completely given up among the Hindus and a round felt cap is not even seen. Even the Gandhi cap is given up by young Congressmen and other politi-

cians, who prefer a long flowing *kurta* and a short--width Aligarh type *pajama* spotlessly clean with a sleeveless jacket -- cotton or woollen, if needed, over it. The European dress -- two piece or a three piece suit with tie -- no bow, could be seen only among the highly educated elite forming just a fraction of the population. The felt hat or the sola one used in Summer against Sun is not seen. The Muslims have their usual *pajama* and a long buttoned *sherwani* or *achkan* with a matching cap. The ladies have now a wide variety of choice sarees of different shades, colours and stuff -- cotton, silk, nylon, etc., and practically from all parts of India from Shanti-Niketan to Conjeevaram and from Varanasi to Kota. Young girls indulge in jeans, bikini etc. The beauty parlour have another attraction for the young.

FAMILY LIFE

The domestic scenario has its own attractions and tensions. These are the results of conflicting interests because of paucity of funds and many a times due to affluence. With the increase in demands necessitated by competitive spirit among family members, as also between neighbours and colleagues apparently appearing more affluent, tensions grow up and multiply sometimes to the extent of reaching a braking point in family ties, as also in marital relations. Young men living with their parents look up to the latter for support - financial and physical -- to make their personal married life more colourful and diversified. Working couples and new dimensions to the family malaise. The parents, on the other hand, demand security, comforts and re-

spect as well. The craze for a decent standard of living with fine local and foreign gadgets, electronics, entertainment items like stereo, T.V. and V.C.R. etc. only intensify the lust for money. The couple have to find ways and means to replenish their resources for meeting their demands. The natural consequence is the sharp decline in moral values and ethical standards. With all drawbacks and difficulties experienced by the members, the joint family continues to be the general rule rather than the exception in family life of the middle class people of both the major communities in the State. In urban areas those engaged in service elsewhere do come to stay with their parents or brothers in holidays, while festive and marriage occasions, as also the death of some one in the family, require the presence of all the family members and even relations. The family life in rural areas is more cohesive and the head of the family continues to dominate not only over his sons but also over others living in the same house. He still controls the purse and the pulse of the family members, with contributions from all the members. Those going out of the village have as well to send money to the head to keep the family ties intact. There is a joint kitchen, but some revolting children prefer to have their own.

COMMUNITY LIFE

Community and communal life are no doubt different. While the former involves only the members of a particular community, the circle of the latter is wide enough to include all those living in a particular area. They join together for celebrations which might be part of reli-

gious activities but are more social than religious in nature. The attendance in a mosque for Friday prayers by the Muslims, or that in a Church on Sunday morning or evening for services is no doubt confined only to the members of that community, but *Id--milan*, Christmas Greetings or Ram Lila celebrations are parts of communal life. The same thing can be said about the Independence Day or Republic Day celebrations on August 15 and January 26 respectively. Electioneering meetings or gatherings of people in a particular area or segment for certain local or political purposes or some thanks--giving functions are community gatherings. These are organized everywhere, more voluntarily and sometimes with the help and assistance from local authorities.

The communal dances as well form part of the social life of the people. In States like the Punjab, Bhangra dance is universally performed particularly by the Sikhs after the successful completion of agricultural operations in the village. Now it has been accepted as a necessary form of jubilation by the young members of the bridegroom procession party in a middle class urban Hindu marriage as well. It actually heads the procession with young boys and girls dancing and twisting their bodies to the tunes of 'cum--September' -- an English band tune well accepted and played by the Indian brassband party. Sophisticated Indian classical dances of different types and regions -- 'Bharatanatyam', 'Kathak', 'Kuchipudi', 'Manipuri' etc. are arranged on the stage with the young girls distinguishing in the performance of this *lasya*

--in a dignified ritualistic manner and form. The villages in the State have their own form of entertainments and community gatherings. The *kathas* -- recital of religious books -- particularly from the *Ramayana* or *Satya--Narain Katha* -- attract the gathering of members of the community. The caste ties are no doubt stronger but participation in these gathering is not rigidly confined to members of any caste.

FASTS, FEASTS AND FESTIVITIES

Fasting as a religious or social custom is traced in all religions. It may be an act of penitence or of propitiation, a preparatory rite before some sacramental act. It is one of a series of purificatory rites and is as well connected with a mourning ceremony. Fasting as a rite might have originated differently in different quarters and religions. It could be complete or partial, for a shorter or longer period. A number of occasions are prescribed for fasting. The Hindus fast on *Shivaratri* in March, *Ram Naumi* in April and *Krishna--Janmaashthami* in August. Besides these, many Hindus observe weekly fast on Tuesday, a fortnightly fast on the 13th day of the two halves of every month, while the ladies in general observe *tija* -- fast for nearly 24 hours sometime in September every year for the long life of their husbands. There are many occasions for fasting for the day by the ladies, and some renounce cereals practically once or twice every week. These fasts are self-purificatory, and are equally meant for propitiation. The Hindu calendar enumerates quite a few fasts every month for the ladies. The Muslims, on the other hand, have a uniform and recognized pattern of a month long fast-

ing period called *Ramzan*. The difference, however, lies in taking up some light thing called *Sahri* before 3 a.m. in the morning after the usual prayer, and the breaking of the fast after Sun set. All this is done in a community way in a mosque where they gather together. The Christians too have their day of fasting of varying length. So also the Buddhists, the Jains and the Sikhs observe fasting. A long with the period of fasting is always associated a period of joy and entertainment. These are sometimes independent of the period of self-regour, as proposed.

Among the Hindus, festivals largely take the place of other amusements. There are many festivals -- big and small, seasonal and ritualistic and individual as also collective. The commencement of Spring, popularly called *Basant*, is celebrated in February. The *Raga Basanti* -- a classical form of music is sung on the occasion, heralding the coming of Spring with new leaves on trees. This is the period called rosy winter. In villages it is celebrated with the community dance and music to the accompaniment of drums and cymbals. Six weeks later, the festival of Holi beings which has its legendary origin -- the burning of Holika, sister of Hiranyakashyapa -- the anti-Rama demon. It is as well the festival of tasting sweet cake -- *ghujiva* -- fried in ghee and containing seeds of new barley. The Ram Naumi festival is associated with the birth of Lord Rama. In August the twice-born castes put on a new sacred thread, and all castes have the coloured threads tied round their wrists. This is done by the Brahmins and it is called *Raksha--Bandhana* -- the tie of pro-

tection against evil or adversary. Many ladies of history are reported to have sent this *rakhi* to their foster brother even of another community who was expected to protect them. The greatest Hindu festival of the year is, of course, the Dashehara or Ram--Lila in September of October, when the story of the 'Ramayana' is recited and dramatised for a fortnight or a week. The final triumph of Rama, symbolising victory of truth over evil is celebrated with grand display of fire works. In November the full moon of the month of Kartik *Purnima* is celebrated as Guru Nanak birth day by the Sikhs with the recitation from Guru Granth Sahib, a long procession from the Gurudwaras wending its way through the town, and the community meal (*langar*). The Hindus celebrate it with a holy dip in Ganga or in any river. In between Dashera and *Kartika--Purnima* is the *Diwali* festival -- the one of lights both within and outside. It is also called *Lakshmi Pujan* -- the propitiation of the goddess of wealth. The trading class change their ledgers this day. The *Makara Sankranti* on the fourteenth of January every year is the occasion for the great pilgrimage to Prayag (Allahabad) and the annual bath of purification in the *Sangam* -- the confluence of the three rivers -- Ganga, Yamuna and the invisible Saraswati. The *Basant* festival early in February is also called the *Saraswati* day on the pattern of the Bengali celebrations with the immersion of the clay idol of the goddess of learning. Besides these festivals, the fortnight of *Pitri--Paksha* in Ashvin -- September -- October is devoted to the propitiation of manes.

The fairs popularly known as *melas* -- or community gatherings have a religious, social and sometimes an economic background. The *kumba* Mela at Allahabad -- Prayag, held every 12 years and the *Ardha--Kumbha* at Hardwar every 4th year have of course the religious significance, with the congregation of lakhs of people and on special occasion even a couple of millions. Such a mela lasts for full one month in the *magha* -- January--February. Special arrangements at the government level have to be made for the control of traffic and for looking after the health, sanitation and welfare of the people gathered in the mela. There are also such religious gathering at Garhmukhteswara in the Saharanpur district, at Braja in Mathura district and practically at all religious places of the Hindus -- Ayodhya in the month of *Sravana* -- July-August, and at Varanasi--Kasi. The Buddhists have their congregations at Sarnath -- near Varanasi where Buddha delivered his first sermon after enlightenment to his five disciples. There are other Buddhist spots like Kasia (Deoria District) and Sravasti (Bahraich District) where there are Buddhist festive gatherings.

Fairs connected with the Muslim Sufi Saints are the Dewa fair (Barabanki District) named after Shah Waris Ali Shah, the Fatehpur Sikri fair in memory of Shaikh Mohi-ud-din Chisti, and at several other places including the recently organised one for three days at the Lucknow Railway Junction. It is named after Shah Farid whose *mazar* stands close to the platform and has been completely segregated and protected.

The animal fair at Batesar is more of a social gathering with a trading purpose. It is just a junior replica of the famous Sonapur (Bihar) fair. The *Budki* (*Gangasnan*) fair on the full moon day of Kartika described earlier equally attracts traders and customers and sometimes lasts more than a week, with permanent shops laid out near the banks of the rivers.

Practically every district of Uttar Pradesh has such fairs attached to temples, like the Nimsar--Misrik one in the Sitapur District of Uttar Pradesh. Besides these fair, which are automatically arranged as a part of festivities enjoyed by all, the government also organizes such gatherings. The 'Lucknow Festival' is an annual affair with a display of the achievements of the administration in different areas of production. Besides the public sector, the private ones too have their share of publicity through this medium. The entertainment side is not neglected in these festivals. Book exhibitions are equally arranged by the Central and State agencies. These cater to the interests of the enlightened and the neo-literates.

PILGRIMAGE CENTRES

Pilgrimage implies journey to a holy place or shrine either in one's own country or abroad. The object of pilgrimage is to obtain some gain or benefit -- material, moral or spiritual -- from that hallowed religious centre. Pilgrimage may be undertaken because such a journey is regarded as meritorious, but the idea of the acquisition of divine favour, either directly or through a saint is seldom ab-

sent. All kinds of merits and fulfilment of desires are desired by the devotee in return for the labour and travail involved in such pilgrimage. In Uttar Pradesh there are many holy places noted as centres of worship. These are connected with the divinities from the Brahmanical pantheon -- the trinity and the divine gods and goddesses. Many places combine the cults of more than one deity. Besides the deities connected with pilgrimage, there are also sacred rivers and pools (Kundas) in which one should have a dip, to wash away his sins. Kedar-nath and Badrinath in the Garhwal District, Mathura, Varanasi, Ayodhya, Prayag, Hardwar-Rishikesh, Nainsar-anya, Chitrakuta and scores of other religious centres cater to the Hindu's urge for pilgrimage there. These are also noted for other aspects of ancient Indian culture besides their religious sanctity. The temples are noted for the architectural designs, sculptural themes and the aesthetic taste and standard of their makers. As Centres of pilgrimage they stimulated the religious zeal of the people visiting those places. There were equally symbolical of the cultural and religious unity of the country. The high priest called the Rawal at Badrinath and Kedar-nath in Garhwal, has been a well-versed Nambodri Brahmin from Kerala. The historical and cultural importance of these Centres of pilgrimage would no doubt be considered in detail under art and architecture as also under places of interest in the last chapter.

The Muslims, Sikhs and Buddhists too have their places of pilgrimage in U.P. While a devout Muslim must proceed for

Haj or pilgrimage atleast once in his life time to the holy shrines of Mecca and Madina places connected with the life and activities of the Prophet, here in the State they could visit only tombs of Saints at places like Dewa and Fatehpur Sikri, as noted earlier. Even non-Muslims visit these places. The Sikhs have *Rupkund*, where Guru Teg Bahadur spent some time. It is close to 'the Valley of Flowers' in the Uttarakashi District. The Buddhist from abroad congregate at Sarnath, Kasia (Kushinagar) and Sravasti -- all the places connected with the life activities of Lord Buddha. Magahar in the Gazipur District is connected with the Medieval period Saint Kabir, whose teachings have been acceptable to all for being universal in appeal and not tagged on to any established religion.

PUBLIC GAMES AND RECREATIONS

Recreation is a part of life. It is a diversion as also a source of pleasure which varies according to age and nature of the person. It as well provides ground for amity and goodwill. The younger generation is no doubt interested in games and hard physical exercise, cinema and feature film. Besides the usual games in schools, colleges and the universities, there are stadiums in all the district headquarters. These provide opportunity for playing outdoor games, such as Soccer, Hockey, Cricket, Volleyball, Badminton etc. There are numerous tournaments and matches and Uttar Pradesh has covided ace players and athlets participating in National games and even in International sport events, including Olympics and foreign tournaments. As the biggest State in the

country, with a big stadium, it as well welcomes foreign teams here, particularly in Lucknow for Hockey, and Kanpur for Cricket. Inter-State and Inter-district tournaments in most of the important games as also State meets in athletics are arranged every year with the participation of youths -- both boys and girls -- from all the districts. So also are police and military meets arranged by the authorities concerned. Wrestling bouts and boxing matches are as well fixed. The Lucknow Festival equally encourages Vintage Car race, as also Ekka-tonga race. There are also kite-flying tournament matches, in which local as well as outside teams participate. Pigeon-flying and cock-fights, very common in the past, are on the decline though not given up. Card games are very popular, though Bridge has given precedence to the game of rummy and publoo with more players participating in it and requiring not that much of intelligence as is reuired in the game of bridge. The game of dice - *chaupar* - once very popular among the old people--is hardly seen, though a simplified version in the form of ludo and snakes and ladders is a favourite pastime of very young boys not fully grown up and matured.

Gambling with dice and more primitive appliances like peebles and brick pieces serving as darts are chiefly confined to the lower classes and the labourers, who generally play by the road side. Shooting, as a sport, is practically confined to the people of the higher social strata in view of the expenses involved and that too against the orders of prohi-

bition in sanctuaries. So also Golf is confined to a very selected class, like billiards as an indoor sport. Both are internationally recognised games, and there are national as also State level tournaments in both. The age-old theatrical performances which used to be the only form of entertainment for all have given way to cinemas and videos. The Sangeet Nataka Academy does provide good entertainment in short plays. The mid-night shows in theatres, or *nautankis* with the village belles and other male partners have very little scope and are restricted to small towns and villages. The cinema shows have replaced theatrical performances. The T.V. feature film as also *natakas* -- short plays, equally provide good entertainment to those who prefer to stay at home and enjoy these recreations, saving their time, money and of course avoiding inconvenience. Conjurers, buffons, acrobats (*natas*) and circuses still provide entertainment to a restricted audience.

The sources of recreation are no doubt many. One has to be very selective in choosing these. Some new items have also emerged recently. These include kitty parties -- with the ladies participating in it every month, for fun, entertainment, and of course indulge in a refined type of lottery. The affluent educated ladies have their exclusive circle of friends of their sex, while with their husbands they participate in visiting friends and clubs in the evening. The elderly ladies, more conservative and religious, find their recreation and entertainment in religious gatherings in temples or visiting families in the locality on ceremonial or

mourning occasions which provide good occasion for gossiping.

Uttar Pradesh provides the best example of unity in diversity. It has been from the past the meeting ground of people of different nationalities and characteristics, warlike people and sophisticated nobles, administrators and scholars, philosophers and the recluses, and men of different religions blending into a synthesis. It was the centre of political activities in the ancient and medieval periods, and in the modern one as well. The arrival of the British and their gradual hold had not made its people dull and stagnant. People were politically conscious and equally revolting. It was the men of the *Purbia* class--representing the upper class Brahmins who revolted against the British regime. It was in Lucknow that the Mutiny took the shape of a popular revolt. It had many centres besides Lucknow, Kanpur, Jhansi, Allahabad and Saharanpur where the Indians sustained their enthusiasm for long and never gave in. The main features of the social life of the people in all aspects, centre round both the elite, the educated, and the unlettered and uncultured people, economically poor but not wanting in upright moral stature. Religion has not been a disintegrating factor in the past, as it did in the third and fourth decades of the century.

It was the Muslims of this State who were more anxious and equally vociferous in their demand for a separate homeland the birth of Pakistan which they were able to achieve in 1947. The ratio of Muslim population in the State continues

to be more or less the same, a little over 14 per cent. The *Mujahirs* -- as they are called in Pakistan, are the Urdu speaking Muslims from U.P. who have their own problems in Sind. Here in India, the Constitution accords freedom in all respects, even to the extent of propagating once religion. The life style of the people in the State has no doubt undergone changes in conformity with the changed situation, and circumstances. These have been high-lighted in proper context. Food, dress, entertainments have all undergone changed demanded by the time factor, aptitude of the people and the facilities available. The mud houses with oil-lamp and wick have been replaced by concrete slaped one or two bedroom houses with electricity, also provided free to a point. The old family ties continue to be there, though not so strong, especially in urban areas and among those enlightened and educated families who find in it a brake on their independence. Changes in Hindu Personnel Law, as also the introduction of Special Marriage Act of 1955, have made Inter-caste marriage sacrocent, and inter-religious ones permissible without either party renouncing his/her religion. Items of entertainment have become more varied and diverse, catering to the choice and aptitude of all classes from young boys and girls to old men and women. The young people have their wider areas of social activities. The disposal of the dead is no doubt done on the old pattern with this much innovation that electric crematoriums have been set up at a few

centres, particularly in the metropolis for quick disposal of the deadbody. After cremation bones and ashes are thrown into some sacred river, if possible in the Sangam at Prayag -- Allahabad or at Hardwar or Varanasi into the Ganga. The Musalmans bury their dead as in the past.

There have been varied changes in the life style of the people, particularly the upper caste - educated class of people who have become enamoured of foreign items of interest including pop music and twist dances, flair for English medium schools for their children. This digression among the upper strata of society has no doubt resulted in the erosion of moral values and evasion of old *Sanskaras* to a considerable extent. The Muslim and other minorities tend to be insular and stick to their religious pattern of life, their language and culture and, above their religious practices which sometimes appears to be more conformist. Social integration of different appear to be more conformist. Social integration of different classes of people in the State, however, continues to be on the past pattern although it appears to be more of an outward manifestation than a reality. This is primarily due to the interplay of political forces -- with parties and their policies trying to disturb and disrupt the bond of unity between different communities. The people are, however, intelligent enough to get the best of both the world - oriental and occidental as also of past and present.

IV

AGRICULTURE AND IRRIGATION

Agricultural technology, functioning in various natural settings, influences crop patterns, productivity and the landscape. It also affects population density and provides possibilities for trade and urbanization, as also social structure. The agricultural systems no doubt vary in the form of shifting cultivation, simple cultivation with hand tools, simple plow cultivation and in a more advanced form cultivation dominated by the effects of the agrarian revolution. The first type -- shifting cultivation -- is a system under which temporary clearings are made, usually but not invariably in forest country, and cultivated for a short period of years before being allowed to revert to natural vegetation, while the cultivator moves on to a succession of new clearings. It is the dominant agricultural system over wide areas of the earth's surface. The simple plow cultivation ensures soil fertility and the control of weeds. The use of a simple wooden plow goes a long way towards the solution of both problems. Scientific cultivation is the result of soil analysis, use of fertilisers, proper irrigation facilities and machine tools for threshing and winnowing. All these operations, if done properly, result in increased yield per

hectre of cultivated land. Agricultural research has no doubt made the country self-sufficient in food within the last twenty years. This has been made possible with the proper use of scientific knowledge, and State encouragement by providing improved variety of seeds and fertilisers and much more power for irrigation. The nature of the soil in different regions has not undergone any substantial change because of the climatic factors. It is, therefore, necessary to take stock of agricultural production in all aspects taking into consideration the different agencies and instruments involved in better production.

SOIL

The soil of the State falls into three main groups: the valley soil of the Himalayan, the main alluvium, and the Central Indian alluvium. Small patches of cultivation on sufficiently level ground are noticed in the Himalayas. The soils here are of local origin, and their composition varies with the nature of the rocks from which they have been formed. The second group, the main alluvium, includes the greater portion of the State, stretching from the Himalayas on the north to the Yamuna on the west

and south, and extending south of this river over a belt of varying width. The soil in this tract has been brought down mainly from the Himalayas. No specific account of its origin can be given. The local differences in soils may be attributed to the sifting action of the water from which they were deposited, varying, of course, largely with the velocity of the current. From the chemical point of view, the great bulk of the alluvium contains quantities of lime, potash and phosphoric acid. The classification of soils recognised by the agriculturists is sand (bhur or balua), loam (dumat, doras or result) and clay (matiar). A light loam prevailing over large areas is known as *pilia* or *pilota*, while various names are given for the stiffest cultivable clays, suitable only for inferior rice. The heaviest clays constitute the soil known as *usar* which is impervious to water and cannot be tilled by the simple methods at the ordinary cultivator's level. The *usar* reclamation process has been successful only through scientific methods and materials. The soils of the Central Indian alluvium found principally in the Bundelkhand Districts, derived mainly from the denudation of the Central Indian plateau, differ more widely in composition. The most characteristic is the black soil (mar) with its lighter variant (Kabar). It contains exceptional quantities of lime and sulphuric acid. Its other soils in this region are a light loam (parwa) resembling in general character the soil of the main alluvium, and a gravelly soil (rakar) which is ordinarily very inferior.

In the hill districts the conformation of the surface varies from place to place

with the minute fields being terraced wherever, the slopes are sufficiently gentle to allow for it. The main alluvium slopes are from the north and west. Their flatness is broken by occasional sand hills, by depressions which form more or less adequate drainage lines. The broad valleys of the large rivers, often very wide, stand in contrast to the shifting river-bed which occupies a comparatively small portion of the valley. The Central alluvium is broken, especially towards the south of the region by abrupt rocky hills, while extensive systems of ravines run into the rivers on the plains.

LAND AND ITS USE

The land use reported to be 221.73 lakhs ha in 1950-51 rose to 293.97 lakh ha in 1961-62, and 298.06 lakh ha in 1970-71 but its average stood at 297.31 lakh ha for 1979-82, in which the percentage share of the main components was reported to be as follows:

TABLE 4.1

Net sown area	57.75 per cent
Fallow land	6.60 per cent
Culturable Wasteland	3.87 per cent
Non-agricultural land	13.64 per cent
Forest	17.24 per cent
Permanent Pastures and other Grazing lands	1.00 per cent
Total	100.00 per cent

The net sown area which was 172.89 lakh ha in 1961-62 rose to 173.05 lakh ha in 1970-71, declining to 172.21 lakh ha in

1980-81 (the average for 1979-82 being 171.69 lakh ha only). It is nearly 57.75 per cent of the total reporting area of the State, of course with wide regional variations. Twelve districts of Aligarh, Bareilly, Budaun, Bulandsahr, Mathura, Meerut and Rampur (Western Region), and Azamgarh, Basti, Deoria, Ghazipur and Gorakhpur (Eastern Region) carry more than 75 per cent of their reporting area under cultivation. 7 districts (Almora, Pithoragarh, Dehra Dun, Garhwal, Chamoli, Tehri Garhwal and Uttarakashi of the Himalayan Region account for less than 25 per cent of the reporting area under cultivation. These variations in net sown area are attributed to climatic and edaphic conditions, irrigation facilities and management practices.

The Fallow Land category includes both current fallow (12.28 lakh ha) and other fallow land (7.02 lakh ha) and accounts for nearly 6.50 per cent of the reporting area of the State. An upward trend in fallow land between 1961-62 and 1980-81 indicates less efficient use of land. Allahabad district has the largest proportion (22.00 per cent) of this land, followed by Pratapgarh (14.02 per cent), Lucknow (13.03 per cent), Lalitpur (12.97 per cent), Hardoi (12.57 per cent), Mainpuri (12.07 per cent), Unnao (11.94 per cent), Mirzapur (11.07 per cent), Farrukhabad (11.00 per cent), Sultanpur (11.02 per cent) and Jaunpur (10.4 per cent). The share of a fallow land is very low in the Himalayan Region as well as in the most intensely cultivated districts in the Ganga Plain.

The culturable wasteland in Uttar

Pradesh amounts to 1.51 lakh ha (i.e. 3.87 per cent of the total reporting area). It is potential agricultural land which can be brought under cultivation by improved farming techniques. The largest proportion of culturable wasteland is accounted by Lalitpur District (26.63) and the lowest by the Lucknow District (5.07 per cent). In between, Tehri Garhwal accounts for (11.31 per cent), Jhansi (11.24 per cent), Pithoragarh (9.57 per cent), Almora (9.56 per cent). Almora (9.56 per cent), Etah (9.02 per cent), Rae Bareilly (6.37 per cent), Farrukhabad (5.8 per cent) and Banda (5.14 per cent). The factors responsible for regional variations in culturable wasteland are hilly terrain, scanty rainfall, and inadequate irrigation facilities. The intensely cultivated districts carry low proportions of culturable wasteland. The comparative statistics for this type of land in U.P. between 1961-62 to 1980-81 show a downward trend, thus implying that some of the former culturable wasteland has been reclaimed for extension of cultivation. This equally provides hope for reclaiming more wasteland by suitable package programmes for different regions.

The non-agricultural land known as *usar*, and unculturable land as well as groves and tree tops together account for 13.64 per cent of the total reporting area of the State. Besides this the total forest area in U.P. is 51.25 lakh ha (average 1979-82) which is barely 17.24 per cent of the total reporting area against the national average of 21.5 per cent. According to the National Forest Policy of 1952 efforts should be made to bring 60 per cent of the area under forests in the

mountainous tract and 20 per cent in the plains. The permanent pastures and grazing land cover hardly one per cent in the whole State.

CROP ASSOCIATION REGIONS

Crop associations reflect the variable position of the individual crops among themselves as well as their integral complex. The land occupancy strength of major crops on the State level is as follows : Wheat - 32.1 per cent, Rice - 21.6 per cent, Pulses - 11.7 per cent (kharif pulses - 1.0 per cent and Rabi pulses - 10.7 per cent) Sugarcane - 6.0 per cent, Maize - 4.9 per cent, Bajra - 4.1 per cent, Barley - 3.1 per cent, Jowar - 2.8 per cent, Small Millets - 2.1 per cent, Potato - 1.1 per cent and Groundnut - 1.0 per cent. The Crop Association Regions in Uttar Pradesh are as follows: Wheat - Millet Rice Region comprising the districts of Dehra Dun, Uttarakashi, Chamoli, Garhwal, Tehri Garhwal, Pithoragarh, Almora, Nainital (Hill Region); II. Wheat-Sugarcane-Rice Region -- comprising Saharanpur, Muzaffarnagar, Bijnor, Nainital (Plain Region), Moradabad, Kanpur, Pilibhit, Kheri. III. Wheat-Sugarcane-Maize Region --- covering Meerut, Bulandsahr and Ghaziabad districts. IV. Wheat - Bajra-Pulses Regions - covering Aligarh, Mathura, Mainpuri, Agra, Etah, Budaun, Farrukhabad and Etah districts. V. Wheat-Rice Pulses Region -- covering Allahabad, Jaunpur and Pratapgarh districts, as also Lucknow, Rae Bareilly, Fatehpur, Unnao, Hardoi, Sitapur, Saharanpur and Bareilly districts. VI. Rice-Wheat Pulses Region -- covering Bahraich, Gonda, Basti, Gorakhpur. VII.

Pulses-Wheat- Jowar Region - covering Jhansi, Lalitpur, Hamirpur, Banda districts.

CROPS

Wheat is the first ranking crop of Uttar Pradesh claiming nearly 32.1 per cent (average 1979-82 - 78.05 lakh ha) of the total cropped area. Its area, Production and yield have been considerably influenced by the Green Revolution which has also changed its distributional pattern. 13 districts put more than 35 per cent of their total area under wheat led by Hardoi (39.9 per cent), with Mathura (38.9 per cent) Shahjahanpur (38.9 per cent), Gorakhpur (37.6 per cent), Buland-sahr (57.3 per cent), Mainpuri (37.1 per cent), Moradabad (36.6 per cent), Unnao (36.5 per cent), Ghaziabad (36.1 per cent), Lucknow (39.7 per cent), Pilibhit (35.5 per cent), Badaun (35.4 per cent) and Deoria (35.4 per cent) and another 36 districts lie in the range of 30-35 per cent. Mirzapur is the only district which claims 21.2 per cent of the cropped area under wheat. The area, production and yield of wheat in U.P. has progressively increased within the last four decades, as under:

TABLE 4.2

Years	Area (Lakh ha)	Produ- ction (Lakh metric tons)	Average Yield (Quintals/ ha)
1950-51	33.15	27.21	8.21
1960-61	39.38	39.44	10.01
1970-71	59.07	76.89	13.02
1980-81	81.11	133.84	16.50

Preparations for sowing wheat are done late in October or November; tractor has replaced the old plough and chemical fertiliser instead of cow dung manure with proper irrigation facilities have increased the wheat yield per acre -- wheat, barely and pulses -- are harvested in April. The winnowing process is now mechanically done to save time and labour. The fields are then left barren until rains set in.

Paddy is the most important Kharif crop after wheat in area, production and yield. It occupies 21.6 per cent (average 1979-82 - 52.45 lakh ha) of the total cropped area of Uttar Pradesh. In Eastern U.P. (excepting three districts of Allahabad, Pratapgarh and Sultanpur), it claims more than 30 per cent of the total cropped area. The top most paddy producing area is the Gorakhpur district (41.2 per cent), while 15 districts lie in the category of 20-30 per cent, and 9 in western U.P. and the Bundelkhand region have less than 5 per cent of the total sowing area under paddy cultivation. This is due to semi-arid conditions and preference for wheat gram cultivation. The following table gives the trends in area, production and yield of paddy in Uttar Pradesh within the last four decades:

TABLE 4.3

Years	Area (Lakh ha)	Produ- ction (Lakh metric tons)	Average Yield (Quintels/ ha)
1950-51	38.52	19.98	5.19
1960-61	41.84	31.50	7.53
1970-71	44.17	36.05	8.16
1980-81	52.91	55.66	10.53

Paddy (42.06 lakh ha) had an upper hand over wheat (41.44 lakh ha) in average up to 1965-66 but since 1966-67 the cultivation of wheat has increased at a faster rate under the Green Revolution Programme out-excelling paddy in area, production and yield.

Maize -- the third ranking cereal crop in U.P. claims 4.9 per cent of the total cropped area (12.09 lakh ha) with the maximum of 20.1 per cent in Bulandsahr, followed by Farrukhabad (19.6 per cent) and Bahraich (16.9 per cent). The area under Maize cultivation varies with three districts devoting more than 15 per cent of their cropped area to this crop, six districts (Ghaziabad, Dehra Dun, Etah, Mainpuri, Jaunpuri and Gonda) claiming more than 10 per cent acreage, and another ten districts having 5-10 per cent area under this crop cultivation. The rest claim less than 5 per cent. The Area, Production and Yield of Maize in U.P. during the last four decades is as follows:

TABLE 4.4

Years	Area (Lakh ha)	Produ- ction (Lakh metric tons)	Average Yield (Quintels/ ha)
1950-51	8.33	6.51	7.81
1960-61	10.54	6.25	5.93
1970-71	15.08	17.98	11.93
1980-81	12.23	8.93	7.31

The other staple cereal is Gram which claims an area of 9.07 per cent of the total cropped area in U.P., with the maximum of 35.74 per cent in Banda followed by Hamirpur (35.37 per cent), Jalaun (28.76

per cent) and Jhansi (27.43 per cent), and the minimum of 0.01 per cent in Almorā. Gram preponderance in the Bundelkhand Region, whereas, its share in the total cropped area is very low (less than 5 per cent) in the Hill Region (Chamoli recording Nil), the Upper Ganga-Yamuna Doab, three districts of Rohilkhand Plain, and three districts of Eastern U.P. 9 Eastern U.P. districts lie in the range of 10-30 per cent whereas, 22 districts lie in the range of 5-10 per cent only.

Gram shows a declining trend in both area and production and its average yield *per ha* has not appreciably increased despite the efforts made under the New 20-point Programme, as shown in the following :

TABLE 4.5

	Area (Lakh ha)	Production (Lakh metric tons)	Average Yield (Quintels/ ha)
1950-51	24.39	14.53	5.96
1960-61	25.52	18.31	7.17
1970-71	20.77	15.43	7.93
1980-81	15.54	12.80	8.61
1982-83	15.06	13.95	9.26
1983-84	13.58	11.86	8.73

OTHER CEREAL CROPS

Barely, bajra, jowar and arhar are other cereals claiming 3.1 per cent, 4.1 per cent, 2.8 per cent and 3.03 per cent respectively of the total cultivated area in U.P. The importance of barley is deflated

as appears from the following table:

TABLE 4.6

	Area (Lakh ha)	Production (Lakh metric tons)	Average (Yield Quintels/ ha)
1950-51	19.47	17.12	8.80
1960-61	18.46	16.87	9.14
1970-71	13.23	14.30	10.81
1980-81	7.79	10.32	13.25

Mathura District claims the maximum acreage (9.1 %), followed by Aligarh (8.2 per cent), 7 districts (Fatehpur, Agra, Unnao, Mirzapur, Pithoragarh, Garhwal) are in the category of 6.8 per cent; 14 districts lie in the range of 4-6 per cent and the remaining ones can be clubbed together in the range of 0.1 to 4.0 per cent. Most of the districts in the Upper-Ganga-Yamuna Doab, the Rohilkhand Plain, the Avadh Plain and the Bundelkhand are completely blank in its cropping.

Bajra - The early maturing Kharif cereal crop with an area of 4.1 per cent average (1979-81) of the total cropped area of U.P. has its maximum in the Agra District (27.5 per cent), followed by Etah 918.8 per cent), Mathura (17.4 per cent), Budaun (17.4 per cent), Aligarh (16.9 per cent), Etawah (13.8 per cent) and Mainpuri (12.3 per cent). This forms a compact Bajra Region of the State. In Eastern U.P., Allahabad alone claims 9.2 per cent of the total area under Bajra. 27 districts, mostly lying in Eastern U.P., Bundelkhand, the Avadh Plain, the

Rohilkhand Plain, and the Upper Ganga-Yamuna Doab account for less than 3 per cent for the total cropped area under bajra. The bajra, unlike barely, has not been adversely affected during these four decades (1950-81) (total area 10.44 lakh ha; production 6.72 lakh metric tons and average yield 6.44 quintal/ha). In 1980-81 the total area 9.9 lakh ha produced 7.33 lakh metric tons and yielded an average of 7.37 quintals/ha.

Jowar -- The less important Kharif crop claims barely 2.8 per cent for the total cropped area of U.P. Bundelkhand is the predominantly Jowar Region (Lalitpur -- 22.1 per cent, Jhansi 18.6 per cent, Hamirpur -- 17.6 per cent and Jalaun -- 7.6 per cent). Three other districts (Fatehpur -- 9.4 per cent, Rampur 6.0 per cent and Rae Bareilly 5.8 per cent) lie in the range of 5-10 per cent. The remaining districts of the Ganga Plain (including Mirzapur) account for less than 5 per cent of the total cropped area under Jowar while 7 districts of the Himalayan Region record Nil area. The trend in total area, production and average yield for Jowar show a downward tendency as appears from the following figures between 1950-51 and 1980-81. In 1950-51 the total area under cultivation 9.47 lakhs ha produced 6.46 lakhs metric tons and an average yield of 6.86 quintals/ha. Thirty years later in 1980-81 the cultivated area was 6.77 lakh ha, production 4.05 lakh metric tons and average yield 5.00 quintals/ha.

Arhar (tur or pigeon pea) is an important Kharif pulse claiming an area of 3.03 per cent in the total cropped area in the State with the maximum of 8.04 per cent

in Partapgarh followed by Jhansi (6.52 per cent), Rae Bareilly (6.52 per cent), Hamirpur (6.28 per cent and Banda (6.20 per cent). It is an important crop of Eastern U.P. (excluding the Saryupar Plain), the Bundelkhand Region (excepting Lalitpur), and the Lower Ganga-Yamuna Doab. The minimum area under its cultivation is in the Almora district with barely 0.2 per cent. So also 16 districts of the Himalayan Region, and the Upper Ganga-Yamuna Doab, and Basti and Lalitpur account for less than 2 per cent area under *arhar*. In terms of area there has been a decline in *arhar* cultivation (1950-51 -- 6.47 lakh ha. 1980-81 -- 5.22 lakh ha), but in terms of production there is a remarkable improvement (1950-51 -- 7.44 lakh metric tons; 1980-81 -- 7.56 lakh metric tons) and average yield during these three decades from 6.34 quintals/ha -- 14.48 quintals/ha. Some districts (Etah, Bareilly, Moradabad, Shahjahanpur, Etawah, Kanpur, Allahabad, Unnao and Saharanpur) are reported to show a negative trend in area but positive one in production.

CASH CROPS

The four important cash crops in the State are Sugarcane, Potato, Groundnut and mustard seeds. Sugarcane -- the most important cash crop claiming nearly 6.0 per cent of the total crop area in the State, provides 54 per cent in the national production quota. The maximum area under sugar cultivation is 32.2 per cent in Muzaffarnagar, followed by Meerut (29.6 per cent), Bijnor (26.9 per cent), Saharanpur (19.2 per cent). Moradabad (18.9 per cent), Ghaziabad (15.8 per cent), Kheri (14.3 per cent), Deoria

(10.8 per cent) and Nainital (10.0 per cent). In certain other districts, it is less than 5 per cent of the cropped area, as for instance in the Bundelkhand, the lower Ganga-Yamuna Doab and the Hill Region (excepting Nainital and Dehra Dun). The yield has shown an upward trend in some districts, particularly Muzaffarnagar, Meerut, Ghaziabad, Bulansahr, Moradabad, Nainital, Kheri, Pilibhit and deoria, while it is the reverse way in the Saryupar Plain and Eastern U.P. During 1950-51 and 1980-81, it has shown a relatively low compound rate of growth (1.811 per cent in area, 1.384 per cent in production and 0.497 per cent in average yield as compared to the All India averages of 3.158 per cent (area), 2.009 per cent production and 1.152 per cent average yield). The percentage of irrigated area under sugarcane rose from 68.38 per cent (1950-51) to 79.78 per cent (1980-81). The growth in sugarcane production is shown in the following table:

TABLE 4.7

Years	Area (Lakh ha)	Production (Lakh metric tons)	Average Yield (Quintels/ha)
1950-51	10.13	194.98	291.04
1960-61	13.28	345.15	410.27
1970-71	13.45	346.72	406.42
1980-81	13.63	642.04	470.90

Potato is the most important vegetable crop and is widely grown in Uttar Pradesh. Its claim is only 1.1 per cent of the total cropped area. The leading po-

tato producer is the Farrukhabad district (9.2 per cent), followed by Lucknow (3.1 per cent) and Mainpuri (3.0). 20 districts lie in the range of 1-3 and the remaining ones claim less than 1.0 per cent of their cropped area under potato with a minimum of 0.1 per cent in Garhwal. Its recorded upwards trends in area, production and yield are as follows:

TABLE 4.8

Years	Area (Lakh ha)	Production (Lakh metric tons)	Average Yield (Quintels/ha)
1950-51	0.82	6.40	78.08
1960-61	1.13	7.09	70.37
1970-71	1.61	14.85	92.00
1980-81	2.65	41.64	156.66

Groundnut: It is the most important oil seed crop of Uttar Pradesh, though claiming only 1 per cent of the total cropped area. Budaun district (8.0 per cent) leads in its production, followed by Hardoi (5.1 per cent), Sitapur (3.8 per cent), Bareilly (3.5 per cent), Unnao (3.2 per cent) and Lucknow (3.1 per cent). Other important producers of this cash crop are Moradabad, Baijnor, Saharanpur, Kheri, Bahraich, Rae Bareilly and Barabanki. The remaining districts put less than 1 per cent of the total cropped area under government cultivation. Its area, production and yield fluctuate due to climatic conditions. During the three decades between 1950-51 - 1980-81, there is an upward trend from 0.89 lakh ha area, 1.02 lakh metric tons production to 1.90 lakh ha and 1.3 lakh metric tons as its production.

Mustard Seeds are the most important Rabi oil seed crop and claim 1.82 per cent of the total cropped area of the State. The Middle Ganga-Yamuna Doab is the most important mustard seeds area with Agra district as its leading producer (13.87 per cent) followed by Etawah (9.52 per cent), Kanpur (9.03 per cent), Mainpuri (4.35 per cent), Mathura (3.73 per cent) and Farrukhabad (3.70 per cent). In the northern Tarain Region (Nainital, Kheri, Pilibhit, Gonda and Bahraich) mustard seeds claim 2.7 per cent of the total cropped area under its cultivation. Other important mustard seeds producing are Hardoi, Fatehpur, Unnao, Jalaun, Shahjahanpur, Etawah and Budaun. In the remaining districts the mustard seeds crop claim less than 1 per cent of the total cropped area. The cultivation of mustard and rape seed has shown an upward trend as shown in the following table:

TABLE 4.9

Years	Area (Lakh ha)	Production (Lakh metric tons)	Average Yield (Quintals/ ha)
1950-51	1.18	0.43	3.64
1960-61	1.25	0.61	4.85
1970-71	2.12	1.26	5.96
1980-81	4.07	2.20	5.40

CROPS, SEASONS AND PROCESSING

The system of cultivation is determined by the conditions of the soil and rainfall which first sets in June. The land is ploughed and sown with crops such

as rice, paddy, millets and maize. Cotton which was earlier sown does not figure now. These thrive in a warm moist atmosphere with heavy rainfall or alternatively adequate water supply through irrigation. These are harvested at different periods from August to December. In the meanwhile preparations are being made for cold season crops sown late in October and November, and now with improved seed variety and use of fertilisers even early in December. Wheat, barley and gram are staple at this season. The two types of seasonal crops are known as *Kharif* and *Rabbi* respectively. Sugarcane has a season of its own, being planted from January to April and harvested between the following December and March. The rotation system followed earlier to grow a rains crop in the first year and a cold-seasoned one in the second is not followed now. In fact, expert farmers manage to grow three crops in a year without undermining the fertility of land. This is possible only where irrigational facilities are available, land is fertile and with proper utilization of fertilizers. The nature of crops varies according to the Region and other climatic factors. There are also some crops whose production now is nil and possibly these have been given in changed circumstances. Cotton, by far the most important fibre, occupying 3 per cent of the cropped area nearly seventy years back is no longer sown in the State in the absence of any statistics. So also is Indigo cultivation which is completely eliminated. The opium poppy is grown on a very limited scale and that too in specific areas as a winter crop, and that too under license. A coarse tobacco is also grown.

Among the cultivated fruits are the following : mango, Jamun, Pomegranate, peach, loquat, custard apple, guava, jack fruit, tamarind, pineapple, plantain, shaddock and several varieties of fig, melon, orange and lime. Malihabad in the Lucknow district is famous for *Safeda* and *Dasheri* mangoes, as Varanasi for its *Langra*. The water melon has Kanpur and Farrukhabad districts for its produce. So also these districts provide water melons. The Lucknow *Kharbujas* melons have their special taste and relish. The Chaubatiya (Ranikhet) apples are famous for their sweetness. *Loquat* from the Saharanpur district has now a very limited production. The *Lichis* are produced in the Dehra Dun district. Besides different varieties of fruits, the State produces many varieties of vegetable besides potato. These include egg-plant, cabbage, cauliflower, radish, onion, garlic, turnip, carrot, tomato, and a host of other types of vegetables.

The greater part of the State is highly cultivated. Under the wasteland (usar) reclamation programme carried out through the U.P. Land Development Corporation about 1500 hectares of such land is reclaimed every year and made suitable for cultivation. About 5 quintels of developed quality seeds are made available to the farmers numbering over two thousand to whom such lands are given every year on an average. The consolidation of holdings done on a fairly large scale since 1963 is an essential programme for the success of the plans meant for increased agricultural production. Agriculture, in fact, is the occupation that provides means of livelihood to

over 82 per cent of population of the State. It plays a predominant role in the State's economy. Nearly 48.2 per cent of the total revenue receipts are derived from agricultural and allied sectors. Uttar Pradesh ranks first among the States in the volume of foodgrains production.

IRRIGATION

Ancient India provides evidences of irrigational facilities being provided through channels (Kutya and Pranali). There are also references to dams, such as the Sudarsana lake dam in Junagarh which has a recorded history of more than seven hundred years from the fourth century B.C. to fourth century A.D. There are also references to Persian wheels (araghata) from which *rahat* is derived. In the medieval period as well, provision was made for providing irrigational facilities. In the British period as well, efforts were made by the administration in this context. According to the Gazetteer (1908), the principal irrigation works of the Provinces (Agra and Oudh) were four canals, two of which, the Upper and Lower Ganges Canal, were drawn from the Ganges, while the other two, the Eastern Jamuna and Agra Canal were drawn from Jamuna. These were classed as 'major works'. In 1904, these four systems included 1,383 miles of main channel, and branches, out of a total of 1,551 in the Province, and 7,066 miles of distributions out of a total of 8,081 miles, while they irrigated about 93 per cent of the area supplied by canals. In the South-West, the Betwa and Ken Canals, protective works drawn from the rivers of these names, supplied water

of the districts of Jhansi, Hamirpur, Jalaun and Banda. Small areas in Jhansi and Hamirpur were irrigated from reservoirs which were made by damming up valley many hundred years ago. The minor canals set up more than eighty years back included some small ones in Dehradun, Bijnor, Bareilly, Pilibhit and Nainital.

The statistics provided by the Planning Atlas of Uttar Pradesh suggest the spatial pattern of net irrigated area in the State which ranks third in India after Punjab and Haryana. The percentage of net irrigated area to net sown area is at an average of 54.89 per cent with the maximum of 98.45 per cent (Bulandshahr district) and the minimum of 5.37 per cent (Chamoli District). In 7 districts of Western Uttar Pradesh, the percentage of net irrigated area to net sown area is more than 80 per cent ; in 18 districts (including 7 districts of Western U.P. and 7 districts of Eastern U.P.) it lies in the range of 60-80 per cent ; and in 16 districts it is between 40-60 per cent. In 8 districts (including 4 districts of Bundelkhand Region) the percentage of the net irrigated area is between 20-40 per cent, and in 7 districts (including 6 districts of the Himalayan Region and one district of the Bundelkhand Region) it is less than 20 per cent. On the whole, Western U.P. leads with 72.36 per cent outexceeding Eastern U.P. 53.63 per cent), Central U.P. (48.77 per cent) and Bundelkhand (23.95 per cent). The regional disparities in irrigation broadly determine cropping intensity and agricultural productivity.

Other irrigational facilities are provided by tubewell, masonry wells, pit borings, persian wheels, pumping sets, tanks and reservoirs to net irrigated area. The tubewell irrigation with an average of 53.45 per cent is led by Gonda district (85.62 per cent) followed by Bijnor (83.89 per cent) and Kheri (80.47 per cent). It ranges between 60-80 per cent in 15 districts (7 in Western U.P. and 7 in Eastern one) and in another 15 (6 in Western U.P. and 5 in Eastern one) it is between 40-60 per cent. The Hill Region (excepting Nainital district), the Bundelkhand Region and Mirzapur district have the lowest share in the tubewell irrigation due to terrain difficulties.

The canals with their net works irrigated 33.62 per cent of the net irrigated area in U.P. (1980.81). During 1983-84, the total irrigated area under different sources of irrigation was : Canals -- 33.38 per cent, Tubewells -- 54.68 per cent, Other wells -- 6.15 per cent and Tanks and other sources -- 4.68 per cent. The Ganga Plain carries several canal systems. The Sarda Canal System (including the Sarda Sahayaka Canal sub-system) is the longest one with its head works located at Banbasa (opened in 1920). It adequately serves the Avadh Plain, but with the construction of the Sarda Sahayaka Canal (on the Sarda near Katarnian Ghat in Bahraich District) it has covered much of the Ghagra-Ganga Doab with the additional net work of 9,960 km. canals. Next come the Upper Ganga Canal, Lower Ganga Canal, Parallel Lower Ganga Canal and Middle Ganga Canal (under construction). The Tehri Dam

Project (under construction) on the Bhagirathi envisages an irrigational potential of 2.70 lakh ha. the Lakhwar Vyasi Project (near Kalsi in Dehra Dun District) will augment water supply in the East Yamuna Canal. The Kisar Dam on the Tons (Dehra Dun Dist.) will provide irrigation for additional 2.71 lakh ha in the districts of Saharanpur, Muzaffarnagar and Meerut.

Among the other old canals are the East Yamuna Canal (headworks at Tejwala) and the Agra Canal which provide irrigation in Western U.P. (Saharanpur, Muzaffarnagar, Meerut, Ghaziabad, Mathura and Agra). Okhla Barage is expected to augment water supply in the Agra Canal. The Gandak Canal is the main source of irrigation in Gorakhpur and Deoria districts. The Sarayu Canal will provide additional irrigation in Bahraich, gonda, Basti and Gorakhpur districts. The Dohrighat Pump Canal provides irrigation facilities in Azamgarh and Ballia districts, and the Zamana Pump Canal and Deokali Pump Canal on their completion will serve Ghazipur District. The Gyanpur Pump Canal will augment irrigational facilities in Allahabad, Mirzapur and Varanasi Districts. In Bundelkhand Region, the Betwa Canal, Dhasam Canal, Ken Canal and Lalitpur Canal are most important for irrigation. So also in Mirzapur district are the Ghagar Canal, Son Pump Canal and Adva Canal. The Ramganga Project (Kalagarh Dam) envisages the construction of 2,141 km. long new canals for augmenting water supply in the Lower Ganga Canal, as well as half the other two--Upper and the Lower Ganga Canals.

The Annual Report on Uttar Pradesh 1987--88 refers to the irrigation projects taken up under the Seventh Five Year Plan with a view to expand irrigation facilities available to the farmers in the State. Four of these projects providing 101.42 lakh hectares irrigation capacity were completed during the year. An area of 4.39 lakh hectares has been benefitted by the measures taken under the Five Year Plan up to the end of the year 1987--88. The large and medium irrigation projects under implementation to increase the irrigation capacity in the State involve large and Medium Irrigation Projects numbering 30, and Medium Irrigation Projects numbering 28. Minor Irrigation Projects have also been contemplated. In fact the economy of Uttar Pradesh is based mainly on agriculture.

ANIMAL HUSBANDRY

Livestock plays an important role in the agricultural economy of the State. According to the Livestock Census of 1978,

Uttar Pradesh had the following livestock:

TABLE 4.10

No.	Animals	Lakhs
A.	Cattle	257.73
	Bulls and Bullocks	136.33
	Cows	66.50
B.	Buffaloes	139.64
	He-buffaloes	66.77
	She-buffaloes	72.87
C.	Sheep	20.58
D.	Goats	84.62
E.	Horses and Ponies	2.03
F.	Mules	0.37
G.	Donkeys	1.99
H.	Camels	0.38
I.	Pigs	16.05
Total Livestock		523.44 lakhs

The distribution of livestock per ha of reporting area in each district no doubt varies -- with 176 as the average. The Partapgarh District has the maximum of 298 while the Uttarakashi District has the minimum of 40. In terms of livestock per 100 ha of reporting area, the largest concentration is in Eastern Uttar Pradesh (Excepting Mirzapur), followed by Central U.P. and Western U.P. (four districts of Muzaffarnagar, Meerut, Ghaziabad and Bulandsahr) where the livestock population is over 200 per 100 ha. In most of the Rohilkhand Plain and Western U.P., it lies in the range of 150-200 per ha. The Himalayan Region, the Bundelkhand Region and Mirzapur District have less than 150 livestock per 100 ha.

In terms of the population ratio, the number of livestock per 1000, the average for the State is 517 with the maximum of 1,888 in Uttarakashi District and a minimum of 108 in Muzaffarnagar District. The Himalayan Range having the lowest density of population it has the maximum of livestock population in the ratio of more than 1200 livestock per 1000 population. Most of the districts of Eastern U.P., Western U.P. and Central U.P. lie in the range of 300-600, while the remaining districts (except Muzaffarnagar) lie in the range of 600-900. The milch cattle ratio per 1000 persons is 490 in Dehra Dun district, followed by Nainital (400), Chamoli (310) and Uttarakashi (300). In the category of 200-300 milch cattle per 4000 population are included four districts of the Bundelkhand Region, two districts of Eastern U.P. and two districts of Central U.P. 37 districts have less than 100-200 milch cattle per

1000, while in 6 districts it is less than 100. As regards the male cattle for 1,000 ploughs, the State average is 1,552 with the maximum of 2,828 in Etah District, followed by Saharanpur (2,351), and Jhansi and Lalitpur (2,242). 11 districts lie in the category of 1800-2000 and 19 districts lie in the category of 1500-1800. The number of male cattle per 1,000 ploughs is the lowest (less than 1200) in 7 districts and the remaining districts lie in the range of 1200-1500 male cattle per 1,000 ploughs.

Under the improved reproduction and breeding programme, steps have been taken for hybrid reproduction and artificial insemination. The production of high-yielding and nutritious fodder has also been undertaken in a good way. The scientific methods adopted for improving the breeds of cow, buffalo, goat, poultry etc. include prevention of animal diseases, Artificial insemination and Hybrid reproduction. The bulls of Haryana, Sahibab, Tharparkar breed are being used for insemination of milch cattle. 405 biological insemination centres have been set up in hills and 33 in plains for buffaloes and cows, with more centres to follow for this purpose. Hybrid reproduction method has also been adopted by using high-yielding exotic milch breed of bulls. During 1986-87 as many as 9.38 lakh cows were artificially inseminated through frozen and liquid semen. A highly frozen semen production centre in Lakhimpur Kheri and frozen semen banks in Bareilly and Pilibhit districts were being set up.

The policy of sheep development has also been undertaken to promote the

production of fine wool for cloth in hills and medium quality for carpets in plains. The programme of improving sheep breeds is also being implemented through crossing in local breeds with the pure exotic ones. An intensive sheep development project is being executed in Allahabad, Mirzapur and Varanasi, and at Pauri in the hills. For improved breeding, sheep forms have been set up at Bharsi (Jhansi), Ata (Jalaun), Bohadpur (Jalaun) and Saidpur (Lalitpur). There are also development programmes for goat, piggery, rabbit and poultry. The Barabasi and Jaunpur breeds found in the State are noted for their high quality of milk and meat. In hills the goats of Angora and Chowba breeds are being used. Goat breeding farms have been set up for the Jaunpur goats in Etawah district, and a Barabasi Goat Breeding Unit in Jalaun district. Pig breeding is also encouraged for meat production. Development blocks for this purpose have been set up in the State. The improved breeding is done through large white Yorkshine and middle white Yorkshine stud pigs and female pigs. So also Angora rabbit breeding is done for exporting fine wool. Small units are being set up by the small farmers in hill areas. Such farms are functioning at Almora and Pithoragarh. The State is also promoting poultry farming with chicks breeding centres being set up and facilities are available for imparting training, supplying improved chicks and feeds and controlling diseases.

The greater part of the State of Uttar Pradesh is highly cultivated providing means of livelihood to 82 per cent of population. There is, however, still need for reclaiming waste land through

scientific assessment and preparation of inventory of wastelands in terms of their origins, characteristics and spatial distribution. The Wasteland Survey and Reclamation Committee appointed by the Government of India in 1959 defined the waste lands 'as those lands which are either not available for cultivation or are left out of cultivation without being cultivated like fallows and culturable waste'. In the State the wasteland is assessed on the basis of its degradation by specific problems, such as culturable wasteland which includes salt affected land, ravinous land, water-logged or marshy land, *Jhum* or forest blank sandy area. The non-culturable wasteland includes barren hill ridge or rock outcrop, snow-crop, snow-covered or glacial area. Under the waste land (usar) reclamation programmes carried out through the U.P. Land Development Corporation, in one year (1987-88) nearly 1583 hectares of Usar land was reclaimed and made suitable for cultivation benefitting some 2341 farmers as reported. The consolidation of holdings was helpful in increased agricultural production as also in development work in that sector. Besides cereal crops, falling in the category of agriculture production, horticulture and fruit utilization programmes were also undertaken in a well-organized manner. Considerable progress in terms of quantity and variety of an improved type, was made in the production of fruits, vegetables, potatoes, species, flowers etc. dissemination of practical knowledge of the process of fruit and vegetable preservation has been extremely helpful for purposes of marketing and exports. The promotion

and popularization, cookery and betel-leaf and mushroom cultivation have also been notable. The agricultural sector of the State economy has made good progress in the post-Independence era.

V

HOW THE STATE IS GOVERNED

Uttar Pradesh has a fairly old administrative history. It was the centre of power for considerable time and under different ruling families and dynasties in the Ancient as also in the Medieval periods. The expansion of British power in Northern India was gradual. At the commencement of the nineteenth century, the British held only the present Varanasi Division (except South Mirzapur) and the fort of Allahabad. In 1801 Saadat Ali in return for a guarantee of protection against foreign invasion from the North-West, and containing internal disruptionist forces, made over to the British the so called 'Ceded Province' which included the present Gorakhpur and Rohilkhand Divisions, with the districts of Allahabad, Fatehpur, Kanpur, Etawah, Mainpuri Etah, the south of Mirzapur and the Tarai parganas of the Kumoun Division. A year later the Nawab of Farrukhabad ceded his shrunken dominion. Oudh was thus surrounded on all sides but the north by British territory. After the Maratha war in 1803, the British acquired from the Marathas the 'Conquered Province' which included the Meerut Division, the rest of the Agra Division, and the Districts round Delhi, as also the districts of Banda and Hamirpur and small tracts in Jalaun, Gohad and Gwalior. The last two were returned to Sindhia in 1805. The War with Nepal in 1816 ended with the cession of the Kumoun Division and the Dehra Dun District. All these tracts were first included in the Bengal Presidency under the immediate control of the Governor-General in Council. The Charter Act of 1803 bifurcated the Bengal Presidency into two parts. The portion lying to the north-west was called the Presidency of Agra and a Lieutenant-Governor was subsequently appointed. The North-Western Province, as then constituted, comprised the old Province of Agra, except Jhansi and most of Jalaun, and also included the Delhi territories and Ajmer-Mewar was added fourteen years later, followed by the inclusion of Sagar and Narbada territories acquired for the Peshwa in 1818, the whole of Bundelkhand in 1817 and between 1840 and 1853 Jhansi and the rest of Jalaun and a part of Hamirpur. Oudh was annexed in 1856. Several changes followed the Mutiny of 1857 with the transfer of Delhi to Punjab, and Sagar and Narbada territories to the Central Province in 1861, and of

Ajmer-Mewar to the Government of India in 1871. The first Lieutenant-Governor of the North-Western Province was Sir C.T. Metcalf, appointed in 1836. The North-Western Provinces and Oudh were united in 1877 under Sir George Couper as Lieutenant-Governor and Chief Commissioner. The title of Chief Commissioner was dropped in 1902, when the name of United Provinces of Agra and Oudh was introduced.

ADMINISTRATIVE ORGANIZATION

The administrative concept, as also the machinery employed to implement it have undergone considerable changes within the last eighty to ninety years. from a purely law and order State, it has now become a welfare State. So also from a Lieutenant-Governor's Province it is now the biggest constituent State in terms of population of the Indian Union with the maximum number of districts. The new Constitution of India enjoining the setting up a Sovereign Socialist Secular Democratic Republic in Part VI contains between Articles 132- 237 the constitution and function of the State with powers of the Executive machinery through the Council of ministers appointed by the Governor, the State Legislature with its offices, conduct of business, powers, privileges and Immunities of State Legislature and their members, legislative procedure in financial and general matters, the High Courts, the writs in particular, and subordinate courts. Services under the Union and the States are covered under Articles 308-323 of the Consitution. There has not been any change in the district administration

which is not covered in the Constitution. All these aspects of administration necessitate fuller consideration in terms of the provisions of the Constitution as also as part of the past administrative pattern.

THE GOVERNOR AND HIS COUNCIL OF MINISTERS

The Executive power of the State under Article 154 (1) vests in the Governor who exercises it either directly or through other subordinates to him. This is, of course, subject to the existing laws conferring functions on any other authority or present Parliament or the Legislature of the State from conferring by law functions on any other authority subordinate to the Governor. The head of the State is appointed by the President by warrant under his hand and seal (Art. 158), holding office during the pleasure of the President. The conditions of Governor's office demand his non-association with the Parliament or any State Legislature as a member, as also not holding any office of profit (Art. 158 (1)). In terms of his oath or affirmation administered to him by the Chief Justice of the State High Court, he is required to discharge to the best of his ability, the functions associated with his office, and do his best to preserve, protect and defend the Constitution and the law, as also to devote himself to the service and well being of the people of the State. The Governor under Article 161 has also the power to grant pardons, reprieves, respite or remissions of punishment etc. similar to the 'pardoning power' of the same nature as enjoyed by the British Crown or the American President.

Under Article 163(1), a Council of Ministers headed by the Chief Minister shall aid and advise the Governor in the exercise of his functions, except insofar as he is by or under the Constitution required to exercise his functions or any of them in his discretion. Under the Parliamentary system of government both at the Union and State levels, neither the President nor the Governor is to exercise any function personally. He is only the Constitutional head of the Executive and his powers are to be exercised on the advice of the Council of Ministers and through Ministers or other officers to whom functions may be allotted according to Rules of Business made under Art. 166(3). The function of advising the Governor is vested by Art. 163(1) in the Council of Ministers and not the Chief Minister who of course heads and presides over the Council of Ministers. The Chief Ministers under Art. 164(1) is appointed by the Governor while the other Ministers are appointed by the Governor on the advice of the Chief Ministers, and the Ministers hold office during the pleasure of the Governor. While the Chief Minister is appointed by the Governor, his choice is not limited by anything in the Constitution, and he may even choose a person who is not at the time of appointment a member of the Legislature. The only limitations are that if a person is selected from outside the Legislature, he has to find a seat either by election or by nomination to any of the two Houses of the Legislature. Further, the person appointed as Chief Minister has to command a majority in

the Legislative Assembly. The Courts have no power to interfere when the Governor calls a person to be the Chief Minister and to form Ministry. The Council of Ministers must resign as soon it loses the confidence of the Legislative Assembly of the State as for example in the passing of a Vote of No Confidence or on its defeat on a major issue in the House. This Council of Ministers headed by the Chief Minister, however, carries on until its successor takes office under the Constitution. Accordingly, during the intervening period, no *quo warranto* will lie against the Chief Minister or any other Minister to remove him or her from office on ground of legal title.

Under Article 164(2) the Council of Ministers shall be collectively responsible to the Legislative Assembly of the State. Collective responsibility makes each Minister vicariously responsible to the Legislative Assembly for acts of other members of the Council of Ministers. While the whole Council of Ministers is held politically responsible as one entity and may be compelled to resign for any act done by one particular Minister or his Department. Each Minister is no doubt individually liable for wrongful acts done by him, and the Chief Minister can ask him to resign and his failure to do so, could as well involve his dismissal by the Governor under advice from the Chief Minister. Further, a Commission of Enquiry can be appointed into the acts of the Ministers of the State, by the Central Government under the Commission of Inquiry Act. of 1952, without militating against Article 162(2).

ADVOCATE-GENERAL AND HIS DUTIES

The Governor of the State as well appoints a person, who is qualified to be a judge of a High Court, to be Advocate General for the State under Article 165(1). It shall be the duty of the Advocate-General to give advice to the Government of the State upon such legal matters, and to perform such other duties of a legal character, as may from time to time be referred or assigned to him by the Governor, and to discharge the functions conferred on him by or under the Constitution or any other law for the time being in force. The Advocate General is to hold office during the pleasure of the Governor, receiving such remuneration as the Governor may determine (165 (2 & 3). Further, all executive actions of the Governor, of the State is to be expressed as being taken in the name of the Governor under Article 166(1). The name of the Governor has to be mentioned under whose formal order State Governor issues any order. The Governor is enjoined to make rules under the Constitution (166(3) for the more convenient transaction of the business of the Government of the State. Under Art.167, it shall be the duty of the Chief Minister to communicate to the Governor of the State all decisions of the Council of Ministers relating to the administration of the affairs of the State and proposals for legislation, and also to furnish such information relating to the administration of the affairs of the State and proposals for legislation as the Governor may call for. He could equally submit for the consideration of the Council of Ministers any matter on which a decision has been taken by a Minister but

which has not been considered by the Council (167(c).

THE GOVERNOR AND THE LEGISLATURE

The Governor under Art. 158(1) cannot be a 'member' of either House of Parliament of the State Legislature, nevertheless he is made a part of the State Legislature. Under Art.168(1). Any bill passed by the Legislature must receive his assent, in order to be an Act unless being reserved by the Governor for the President's consideration, it receives the assent of the President. Under Article 174(1) the Governor shall from time to time summon the House or each House of the Legislature to meet at such time and place as he thinks fit, but six months shall not intervene between the two sessions. The Governor is equally empowered to prorogue the House or either House as also to dissolve the Legislature Assembly (Art. 174 (2a & b). He has also the Right to address the Legislature singly or jointly where two chambers exist, requiring the attendance of members, and may as well send messages to the House or Houses of the Legislature of the State whether with respect to a pending Bill or otherwise. The governor shall in respect of every financial year cause to be laid before the House of Legislature a statement of the estimated receipts and expenditure of the State for that year-called the 'annual financial statement' under Article 202(1). There is also provision in the Constitution for laying the Estimates, Appropriation Bills, Supplementary, additional or excess grants (Art.203-205). The Governor has also the power to promulgate Ordinance during

recess of Legislature (Art.213). It is not a discretionary power and has to be exercised with the aid and advice of ministers. The Ordinance must be laid before the State Legislature when it reassembles, and automatically ceases to have effect at the expiry of six weeks from the date of re-assembly, unless disapproved earlier by that Legislature. The Ordinance-making power has been held to be a legislative and not an executive act, and such, an Ordinance cannot be invalidated on the ground of (a) non-application of mind or (b) ulterior motive or ulterior purpose any more than any law passed by the Legislature.

THE PRESIDENT AND THE GOVERNOR

Under Art.160, the President may make such provision as he thinks fit for the discharge of the functions of the Governor of a State in any contingency. The next Article 161 confers on the Governor the power to grant pardons, reprieves, respites or remissions of punishment or to suspend, remit or commute the sentence of any person convicted of any offence against any law relating to a matter to which the executive power of the State extends. This Article confers upon the Governor 'a pardoning power', of the nature as enjoyed by the British Crown or the American Head of the State. The Court is precluded from examining the wisdom or expediency of exercise of the power in any case. But it may interfere if the Governor exceeds his powers under the Constitution, as for instance, relating to a matter to which the executive power of the State 'does not extend' or in a case of punishment

by a Court Martial. The executive power of the State extends under the Constitution (Art.162) to the matters with respect to which the Legislature has the power to make laws. On current subjects even the power to make laws, the executive power of the State is subject to and limited by the executive power expressly conferred by the Constitution upon the Union authority. The executive power of the State is thus coextensive with its legislative power. Further, under Art. 257(1) the executive power of the State shall be so exercised as not to impede or prejudice the exercise of the executive power of the Union which extends to the giving of such directions as may appear to the Government of India to be necessary for that purpose. The Union under Art. 298A could as well confer powers etc. on States in certain cases.

GOVERNOR UNDER THE PRESIDENT'S RULE

While the Governor is the Constitutional Head of the State acting on the advice of the Council of Ministers, he becomes the effective Head of the States when there is no elected government and the State is under the President's rule. During this period he rules the State with his band of advisers. He is the person who sends his report to the President for imposing President's Rule. He is the best judge of the situation when there are conflicting interests projecting their claims for forming the Ministry. His decision in this matter is final and is not subject to judicial review. The relations between the Governor and his Ministers are expected to be cordial but there could be misunderstanding when

both belong to different parties and the Governor functions as the 'watch dog' of the Union. The misunderstanding has its historical basis. In the past under the Government of India Act of 1935, the Governor's numerous discretionary powers and special responsibilities put many restrictions on the autonomy of the Province. In fact, there was a world of difference between the real significance of autonomy and that in practice under this Act of 1935. It is described 'as a machine with strong brakes but no engine, with mistrust as its key note'. The clash between the Chief Minister, the popular elected Head and the Governor as the Constitutional Head was not an unusual feature. The responsibility of the Governor as also his importance become all the more great when he has to assess the claims of contending parties with nearly equal strength for being invited to form the Ministry.

THE SECRETARIAT - OLD PATTERN

The Indian Secretariat under the British in India was not designed basically to administer productive works or to manage business enterprises. It was meant for general civil administration. In fact, the whole object of Secretariat reforms until about 1950 was to effect gradual improvement in its structure, personnel and procedure. This enabled the government to perform with speed, and efficiency its normal function of civil and military administration. The administration of the several public undertakings in terms of personnel, conditions of service and procedural requirements were guided by principles different from those of public administration. The con-

venanted servants from the very beginning manned the upper scale of the Secretariat service. They were all Europeans. A few officials had several departments clubbed together under their supervision, direction and control. Thus, at the time of the formation of the new name of United Provinces, the Secretariat staff at the upper echelon consisted of five Secretaries conditions of service and procedural requirements were guided by principles different from those of public administration. The covenanted servants from the very beginning manned the upper scale of the Secretariat service. They were all Europeans. A few officials and several departments clubbed together under their supervision, direction and control. Thus, at the time of the formation of the new name of United Provinces, the Secretariat staff at the upper echelon consisted of five Secretaries and five Under Secretaries. Three of these Secretaries belonged to the Indian Civil Service. The Chief Secretary was incharge of the Revenue, Appointment, General Administration, Political and Forest Departments. Another Secretary looked after Medical, Judicial, Police, Educational and Sanitary Departments, and the third one looked after Local Self Government, Financial, Municipal and separate Revenue Departments. The other two Secretaries belonging to the Public Works Departments and also being Chief Engineers, looked after the Irrigation Branch, and Roads and Buildings respectively.

PRESENT STATE SECRETARIAT

The fully-equipped, qualified and well-manned Secretariat at Lucknow helps and advises the Council of

Ministers, which is collectively responsible to the State Assembly, an elected body of 425 members plus an additional Anglo-Indian member nominated by the Governor. The Secretariat is headed by the Chief Secretary, preferably the seniormost Indian Administrative Service Officer of the State. Other Secretaries, mostly from the same service hold their respective departments. Each Secretary is responsible for the proper functioning of the department under his charge, and is responsible to the Minister for carrying out the orders of the Cabinet and the Minister-in-Charge. He is assisted in his work by Special Secretaries, Joint Secretaries, Deputy Secretaries, Under Secretaries and other officers. The primary responsibility for the disposal of work in the department rests with the Minister who usually gives directions through orders. By these standing orders the Minister arranges with the Secretary the distribution of works and matters which need be brought to his personnel notice and that which could be disposed off at the Secretary's level or at the lower ones. Broadly speaking, the work in the Secretariat can be classified as dealing with personnel administration, financial administration, Judicial and legal affairs, law and order problems, imposing and collecting of levies and taxes, economic development and conservation of resources, social services, public utility services and general administration. There is no fixed quota of Ministers, State Ministers, Deputy Ministers and Parliamentary Secretaries who sometimes have more than one Department under their charge

independently or under a Senior Minister of the Cabinet Rank. There has been considerable proliferation of work at the Secretariat level in terms of manpower and space provided for of. Besides the main Council with its several annexes, the Secretariat is spread over in a number of multistoreyed buildings near its vicinity as also in the Jawahar Bhawan Complex and in the Hazratganj area. A new complex Yojna Bhawan has also come up quite close to the Chief Secretary's Annex Bloc a five storeyed building.

ADMINISTRATIVE DIVISIONS

The State of Uttar Pradesh is divided into 12 divisions, each being further subdivided into 57 districts, 242 Tahsils and 895 Development Blocks for administrative and planning purposes. As mentioned earlier in the Introduction, the State is divided into five Regions based on regional diversities shown on next page Table 5.1.

The district as an administrative unit has assumed a greater development and regulatory role consequent to emphasis on decentralised planning. The 57 districts of Uttar Pradesh vary greatly in area and population. Mirzapur District is the largest with an area of 11,310 km., followed by Chamoli (9,125 km) and Pithoragarh (8,856 km), whereas, Kanpur Nagar District is the smallest with an area of 1,039 km. followed by Rampur (2,367 km) and Lucknow District (2,520 km). There are a few Tahsils (eg. Karna Prayag in Chamoli Dist.) 3650.0 km. and Robertsganj (Mirzapur Dist) 3647.5 km. which are larger in area than several districts of U.P.

TABLE 5.1

<i>Region</i>	<i>Districts</i>	<i>Total Geographical Area (sq.km)</i>	<i>Popula- tion in Millions</i>	<i>Density per sq.km.</i>	<i>Net Domestic Output per Capita</i>
1. Eastern Region	Allahabad, Azamgarh, Bahraich, Ballia, Basti, Deoria, Faizabad, Ghazipur, Gonda, Gorakhpur, Jaunpur, Mirzapur, Pratapgarh, Sultanpur, Varanasi. (15 districts)	83,848 (29.16%)	41.65 (37.57%)	485	487
2. Western Region	Agra, Aligarh, Bareilly, Bijnor, Budaun, Bulandsahr, Etah, Etawah, Farrukhabad, Mainpuri, Mathura, Meerut, Ghaziabad, Moradabad, Muzaffarnagar, Pilibhit Rampur, Saharanpur, Shahjahanpur (19 districts)	89,189 (27.91%)	39.36 (35.50%)	479	659
3. Central Region	Barabanki, Fatehpur, Hardoi, Kanpur, Nagar, Kanpur Dehat, Kheri, Lucknow, Rae-Bareli, Sitapur, Unnao. (10 districts)	43,832 (15.57%)	19.59 (17.67%)	428	625
4. Hill Region	Almora, Pithoragarh, Dehra Dun, Garhwal, Chamoli, Nainital, Tehri Garhwal, Uttara Kashi, (8 districts)	51.25 (17.36%)	4.83	95	8.35
5. Bundelkhand Region	Banda, Hamirpur, Jalaun, Jhansi, Lalitpur. (5 districts)	29,418 (10.00%)	5.43	185	662
Total 57		294,413	110.86	377	595

The administrative setup of the Division and the District continues to be on the plan envisaged by the British with such innovations as have become necessary under changed situations. The Divisional Commissioner is in overall charge of maintenance of law and order, revenue administration and other matters pertaining to his Division. He has to exercise supervision over district officials and local bodies, and over execution of the planning and development schemes.

THE DISTRICT OFFICER

Below the Divisional Commissioner is the District Officer also called the Collector or the Deputy Commissioner. This officer was the backbone of British administration in India, and continues to enjoy the same position in the State. The term 'Collector' in analogy to the pattern in England was the collector of land revenue, as also the 'head of that unit' upon his energy and efficiency as also his personnel character ultimately depends the efficiency as also the output of the governmental machinery. He is a strongly individualised worker in every department of rural well-being, with a large measure of local independence, and of individual initiative. Formerly as Collector-Magistrate his main functions were both executive and judicial. Now he is primarily an executive officer. He is overall incharge of the law and order in his district. As a fiscal officer he is charged with the collection of revenue from the land and other sources, and also maintenance of land records. He also looks after planning development and land reforms. What William Hunter wrote about the district officer (in his *The*

Indian Empire p. 513) a century back seems to hold good in large measure even today.

'As the Collector or the District Magistrate, he presides over a large revenue and land records establishment scattered throughout his district. He has to devote considerable attention to the working of the officials responsible for the collection of revenue and the proper maintenance of accounts and registers. The district in Uttar Pradesh is divided into *tahsils* - revenue subdivisions, presided over by a *tahsildar*, who has under him *naib-tahsildars*. Through him the district office is kept in district touch with rural matters. Below the *naib-tahsildars* are *Kanungoes* -- the travelling inspectors of the registers - called *jamabandi* kept by the *lekhpala*-- the old *patwari*. Each *tahsil* has a block under a *pramukh* called Block Development Officer. The Village *panchayats* under *pradhans* are non-official bodies catering to the interest and welfare of the villages in their areas. The division of the district under *tahsils*, blocks and villages is meant for administrative convenience and for the purpose of collection of revenue and implementing development works.

JUDICIARY

The State of Uttar Pradesh which formerly had two highest courts of appeal and also of original jurisdiction -- namely the Allahabad High Court and the Outh Chief Court, has now only one High Court as contemplated under Article 214 of the Constitution. Lucknow has a Bench of the Allahabad High Court. It is the highest court in the State

in matters relating to the civil and criminal laws. For revenue matters the highest court is the Board of Revenue, while service cases are handled by Uttar Pradesh Public Tribunal established in 1978 for quick disposal and providing inexpensive justice to the employees. under Article 227 of the Constitution of India, the High Court has the power of superintendence over all other courts and tribunals throughout the State. This High Court is a court of records under Article 215, which means that it has the power to determine questions about its own jurisdiction, and secondly it has inherent power to punish for its contempt summarily. There are 54 Judges in the High Court (both at Allahabad and Lucknow). The Chief Justice of the High Court is appointed by the President of India in consultation with the Chief Justice of India and the Governor of the State. Other judges are also appointed by the President by warrant under his hand and seal after consultation with the Chief Justice of India, the Governor of the State, and the Chief Justice of the High Court. Besides the Chief Justice, there are 36 judges and 17 Additional Judges. A person is qualified for appointment as a judge if he is a citizen of India and has either held judicial office in the territory of India for atleast 10 years or has been and advocate of a High Court for the same period (Article 217). He shall hold office until he attains the age of sixty-two years. Under Article 226(1), the High Court has the power to issue to any person or authority order or writs of habeas corpus mandamum, prohibition, *quo warranto* and *certiorari* or any of

them, for any purpose, including the enforcement of Fundamental Rights. The High Court has both original and appellate jurisdiction in civil as well as in criminal matters.

SUBORDINATE JUDICIARY

The Subordinate Judiciary is divided into two types: the U.P. Civil (Judicial) Services, and the U.P. Higher and Civil Judges, including judges of the Small Causes Courts. The latter consists of Civil and Session Judges (now Additional District Session judges and Districts Session Judges). The Districts Judge heads the subordinate judiciary in the district. In a few cases the jurisdiction of a District Judge extends to more than one district. The State is divided into 46 judicial districts. Below the Court of the District Judge, are Courts of the Civil Judge and the Munsif in descending order. On the criminal side a Munsif is invested with the powers of the Judicial Magistrate, and a Civil Judge is exofficio Assistant Session Judge also. From October 2, 1967, Judicial Magistrate (who were earlier under the direct control of the Government) have been placed under the superintendence and control of the High Court. As such, there is complete separation of executive from judiciary except in regard to revenue work. On the revenue side, there are Assistant Collectors. Above them are Additional Collectors and who exercise original as well as appellate jurisdiction. At the higher level are Commissioners of Division along with Additional Commissioners who exercise appellate jurisdiction. The highest court on the revenue side is the Board of Revenue.

There are also Panchayat courts under the U.P. Panchayat Act. These courts exercise civil jurisdiction in certain specified cases up to the value of Rs. 500. They also exercise criminal jurisdiction in respect of certain specified offences of minor nature under the Indian Penal Code, and other Acts. A Nayaya Panchayat is not competent to award imprisonment but it may impose fines not exceeding Rs. 100. *lok Adalats* are also being set up, now and then in districts and once or twice even in High Court for settling cases involving Motor Insurances and Accidents for expediting justice.

SERVICES

The administration in the State is manned by the members of the Indian Administrative Service, those of the Provincial Civil Service -- Executive and Judicial, the Subordinate Civil Service and the Secretariat Service. Under Art. 309, subject to the provisions of this Constitution, Acts of the Legislature may regulate the recruitment of persons appointed to public services and posts in connection with the affairs of the Union or of any State. The power of the State as an employer is subject to constitutional limitations and provisions of reservation for Scheduled Castes and Tribes and backward classes up to a certain limit. Part XIV of the Indian Constitution provides for service rules and conditions. The appointment are made on the recommendation of the Public Service Commission for the Union and for the State (Chaper II) on the basis of written examination and personality test, or simply interview and talks. The State quota for the Indian Administrative Service offi-

cers is no doubt limited through direct selection and on the basis of promotion from the State services to the Indian one. The Indian Administrative officers assigned to the State have also to serve the Centre for certain period before reverting back to the State. Those of the Union Service hold office during the pleasure of the President, while the States Civil Servants hold office during the pleasure of the Governor of the State. The person holding such a service of the union or the State shall not be dismissed or removed by an authority subordinate to that by which he was appointed, or removed or reduced in rank except after an enquiry against him and providing him an opportunity of making representation. Article 311 is specific on this point. The Service personnel caters to the administrative requirement of the State not only in the Secretariat or in districts but also in public undertaking which are under State management and control.

The extent of decentralization has widened the areas for the development of members of the State services. The development plans with their organizational set ups demand placement of officers of integrity, seniority and experience to man them. Even the Local Bodies have administrative officers drawn from the State services. It is rather difficult to enumerate the number of government department and public undertakings which keep on expanding with the passage of time and peoples' requirements. The Indian Services of Engineers or the Indian Educational Service are not yet in operation and it is the State ones which look after both

these sectors. So also the Electrical Engineers form a separate corp. The police Department has its separate cadre though the top most one — the Indian Police Service provides Superintendents of police at the Districts Level like the District Magistrate. The Deputy Superintendent is like the Deputy Collector, while the Inspector of Police and the Sub-Inspector could correspond to their counterparts at the Revenue officers level. The service conditions have considerably improved with adequate chances of promotion. Of Course, there are no inter-services transfers or changes from Executive to Judiciary or to Police and revenue. Specified duties and functions are laid down for all the services.

LEGISLATURE AND FINANCE

The main business of the Legislative Assembly is to make laws, grant money, keep control over the Government by means of putting questions, moving resolutions and raising debates on matters of urgent public importance. Legislative matters are placed before the House in the shape of a Bill which is first introduced by asking for the leave of the House. The procedure laid down for its consideration is straight off, or first through a Select or a Joint Select Committee, and finally by the House which debates on it clause by clause. When passed by the Lower House, it is transmitted to the Upper House or the Legislative Council which may either reject or pass it with amendments. The Assembly on return of the Bill may pass it with or without amendments and send the same to the Council. When passed a second

time by the Assembly, the power of the Legislative Council is limited and in any case after one month it is deemed to have been passed by both the House of the Legislature, and is then submitted to the Governor for assent. The period of limitation for a Money Bill is only 14 days. A Money Bill is defined in Art. 199(1) of the Constitution, containing provisions dealing with all or any of the following matters, namely the imposition, abolition, remission, alteration or regulation of any tax, the regulation of the borrowing of money or the giving of any guarantee by the State or the amendment of the law with respect to any financial obligation undertaken, or to be undertaken by the State, the custody of the consolidated fund or the contingency fund of the State and receipts and expenses and appropriation of moneys out of the Consolidated Fund of the State etc. Mere imposition of fines or other pecuniary penalties, or for the demand or payment of fee for licenses etc. cannot be deemed to be a Money Bill. Further at the beginning of every financial year, a statement of the estimated receipts and expenditure of the government is placed before both the Houses of the Legislature. The statement separately shows expenditure charged upon the Consolidated Fund of the State and other expenditures. The estimates that relate to the charged expenditure are not put to the vote of the House, though a discussion can taken place on them. Other estimates are put to the vote of the House. A maximum period of 24 days can be taken by the House for passing these estimates besides the five days for general discussions. Estimates are put

before the House by the Ministers, on the recommendation of the Governor, for sanction. They are in the form of department-wise motions of demand, and the opposition could move cut-motions. The Constitution has made ample provisions for supplementary or additional grants, and for the regularization of excess grants in case such an excess expenditure has taken place. (Art. 205, 206)

COMMITTEES

The House works through Committees for closer examination of matters. There are Committees to deal with legislative matters like the Select Committee on Bills or delegated Legislation Committee to examine the rules, regulations and bye-laws framed by the Government under powers vested in it through Acts or the Constitution. There are three important financial committees--The Estimates Committee, the Public Accounts Committee and the Public Undertakings Committee. The Public Estimates deals with the estimates presented to the House. The Public Accounts Committee examines the reports of the Comptroller and Auditor-General of India to see that the money spent was actually available and had been spent for the purpose for which it was earmarked. The Chairman of this Committee is elected from among the members of the Opposition. The Public Undertakings Committee ensures the accountability of those public undertakings in the State Legislature. This Committee thus examines the working of those undertakings and gives them directions for their efficient functioning economically, and without undue interference from the Government. There are

also Special Committees for conducting the business of the House. Thus, the Assurances Committee examines the assurances given by the Government on the floor of the House. The Privileges Committee examines any case of contempt or breach of recognized privilege, and the Petition Committee goes into the petitions submitted to the Assembly by the public. The Business Committee regulates and allots the time for different kinds of works coming before the House. Another Committee looks after the privileges of the members of the House, the Ordinance-issuing power of the Governor, association of the members of the Council with financial matters, and with other Committees of the House, and working of the Committee itself. There are other committees not necessarily concerned with the administration, but look after the interest and welfare of the Scheduled Castes and Tribes and also for the accommodation etc. of the members of the Legislature.

The administrative pattern in Uttar Pradesh is a blending of the old and the new, the concept of the law and order with the welfare of the people as the hallmark of administrative consideration. It is no doubt a welfare State and so attempt is made to look after the welfare of the people in both the sectors -- the rural as also the urban. The machinery employed for this purpose is no doubt the aged-old decentralised one with the State divided into districts, *parganas*, *tahsils*, blocks and village panchayats. The last two have the integration of administrative machinery with the autonomous village councils. These have no

doubt the support of the Government. The Head of the State is, of course, the Governor appointed by the Central or the Union Government and at the moment has become a subject of transfer or replacement at the convenience of the party in power in the State. All Government orders are issued in his name though the actual government is carried on by the duly elected majority leader with the Council of Ministers. The Executive power is vested in the Government which it exercises through its Services personnel -- both of the Indian Administrative as also of the Provincial or State Administrative as also of the Provincial or State Administrative Services. There are also subordinate civil servants manning the lower rung of the administration set up secretariat which is headed by the Secretary and includes Special Secretary, Joint Secretary, Deputy Secretary and Under Secretary in descending order. The Government is accountable to the elected Legislature -- the Assembly, which passes the Budget for administration. The Whole administrative set up is stream-lined for ensuring efficiency and speed.

The Judiciary stands as the watch-dog of individual rights and privileges, and equally adjudicates on matters of civil nature involving individual parties as also the individual and the State. The prevention of crime is the responsibility

of the Police while the punishment of the guilty falls within the purview of the Judiciary. The Indian Constitution has laid down provisions for Union-State relations as also for powers and privileges of the head of the State in his relation with the elected Government of the State and the regularisation and control of Finance. The setting up of Committees is a notable feature of the State Legislature. Confrontation between the Legislature and the Judiciary is no doubt avoided. The Legislature represents the will of the people, sometimes passing a Bill which seeks to invalidate the contention of the Judiciary on any public matter. The Governor equally exercises the power of granting reprieve to persons convicted by the court, while the latter can equally grant freedom to persons detained by the executive under provisions of writs in the Constitution. The checks and balances represent the flexible position of the machinery so that the rights of individuals and the community could not be usurped by the Government except under dire necessity with the declaration of emergency throughout the country by the Union Government through the President. There is ample room for the amendment of the Constitution and this has been done innumerable times due to changed circumstances. The administrative machinery contemplated under the provisions of the Constitution seems to be fully geared up to meet any situation.

VI

EDUCATION AND CULTURE

Indian education and culture are not exiles from the past. They are not exclusive ideals also, but parts of an integrated life with a continuous history of over 5000 years. The Indian way of life as a running stream has no doubt been enriched by other cultures which have come into the country. The influences of the Aryan and the Dravidian, the Hindu and the Buddhist, the Muslim and the Christian are no doubt perceptible in both the areas, of course, varying in degrees according to nature and circumstances and also with the passage of time. A general survey of educational system from the Vedic age to the modern one, as a part of the Indian cultural ethos no doubt calls for generalisation of the system and its impact on the cultural pattern of the country. The two are integrated together and so closely knit, that the study of one aspect would shed its lustre on the other. Language and religion as constituents of culture figure so prominently in any system of education. Uttar Pradesh as the cradle of ancient Indian civilization was noted for its association with the *Sishtas*--the Brahmin elite--well read and highly cultured. Religion, as part of culture moulded and shaped the pattern

of education. Learning was prized and pursued, not for its own sake, as one may so put it, but only for the sake, and as a part of religion. Study or teaching was itself a religious act or ceremony. The distinctive feature of education in ancient India lay in its ultimate end or ideal of putting man into direct relations with the spiritual world. This was done by the imparting of what is called *Brahmavidya* or spiritual knowledge to which all directly practical or vocational studies are subordinated. Religions thus created literature wielding it for a long time as an instrument of its own expression. The learning and educational conditions of the Vedic period of Indian history has fixed the foundation on which the subsequent development of Indian culture and civilization have proceeded to a great extent.

VEDIC EDUCATION

The earliest education in India was literary in its character and aimed at producing only a particular type of literary men and literature, viz., the poets and seers responsible for the composition of the Rig-Veda. In that early age the schools for imparting such education

were not public but private. These domestic schools formed part of the earliest Indian educational pattern. Each Rishi or seer conducted a sort of a school in his home and family, transmitting all the hymns and sacred lore to the pupils which included his sons and nephews. These ancient Indian seers were the earliest men of letters who composed the hymns which were afterwards collected together in the *Rig-veda Samhita*. The transmission was done through the system of oral teaching. Learning like property normally descended from father to son. Women in that early period were admitted to full religious rights and consequently to complete educational facilities.

Uttar Pradesh had several typical hermitages of the Rishis where pupils from distant parts gathered for instruction. The most important one was that of the *Naimisha* forest (*Naimisaranya*) in the present Sitapur district which was a centre of learning. The presiding personality designated as the *Kulapati* was Saunaka who was the preceptor of 10,000 disciples. He attracted to his hermitage a vast concourse of learned men. They were engaged in discourses and disputations on religious, philosophical and scientific topics. The hermitage of Kanva was another famous centre of learning. It was situated on the banks of Malini, a tributary of the Sarayu river. It was not a solitary hermitage of Rishi Kanva, but one of numerous hermitages round that of the presiding deity of the settlement. The entire forest was full of hearths where sacred fire was burning and resounding with the chanting or recitation

of sacred texts by learned Brahmins. There were specialists in every branch of learning in the four Vedas, on sacrificial literature and art, phonetics (*Siksha*), metrics (*chandas*), grammar (*Vyakarana*) and also in different systems of philosophy and logic, and in physical sciences and arts.

Along with the hermitages in these sylvan retreats serving as the permanent seats of learning, another great educational feature was the occasional concourse of learned men gathered together at the courts of kings. The Upanishads are full of pictures of such learned congregations in different parts of Uttar Pradesh, particularly at Panchala, Kuru, Kosala and Kasi and at Mithila, the veteran capital of Janaka in Bihar. The courses of study no doubt varied for the Kshatriya princes as also for the Vaisyas. Subjects like law and legend formed part of common study for members of the *dvijas*—the three twice-born classes. The study prescribed for the Kshatriya boy was meant to make him capable of defending and protecting his people, as teaching, performing sacrifices for others, was meant for the Brahmin pupil.

UTTAR PRADESH AND ITS ACADEMIC CONTRIBUTION

Brahmavarta, Brahmarsidesa and Aryavarta—the ancient names of the North Indian tract of land between the Himalayas and the Vindhyas and from Kanjangale in Western Bengal to Vinasana—in the west where the river Saraswati is reported to have disappeared was noted for its learning and sacrificial rites. Uttar Pradesh

constituting the major part of the region had no doubt come into province as the seat of education and culture. Both had made good progress and in the time of Patanjali, the centre of grammatical study in relation to Vedic literature had developed from the hermitage of the seers to institutions. The system of grammar as evolved by Panini, the Salaturiya from the old North-West Province (now in Pakistan) had his commentators in Katyayana and Patanjali—the *Gonardiva*—identified by some with Gonda in U.P. It is, however, certain that since he refers to Indo-Greek's invaders proceeding as far as Saketa (Ayodhya) he was much familiar with this part of the country, probably the seat of his intellectual exercise. He presents in his *Mahabhashva*—the Great Commentary—a picture of the educational conditions of his time with reference to aims of study, the curriculum along with place and time of study and the methods of instruction, and finally the relations between the preceptor and his pupils. The aim of study in his time was the attainment of the highest knowledge through instruction, assimilation, teaching and practice. Learning ensured a position of recognition and eminence in society. Education helped in attaining truth and equally equipped a person for faithfully living the life of a householder.

CURRICULUM OF STUDIES, TIMINGS AND METHODS

The curricula of study was vast including the Vedas, with their Angas, Epics, historical legends, Puranas, Medicines, Metrics, Dharma Sashtas,

Logic and Philosophy in its different systems. The study of grammar was a must, though it had branched off into different schools. Patanjali refers to *gurukula* or the teachers home, and the pupils residence with him as boarders (*antevasin*). Sometimes the mark of pupilage was associated with a particular region, as for instance *Panchala-manavaka*—the Vedic scholar from Panchala (Farrukhabad district in U.P.) Sometimes the pupils flocked to a teacher of eminence from a distance of seven hundred miles (*yaujana satiko guru*). The time of study varied according to the age and circumstances. As a rule, they studied in the day time, but the studious ones worked in the night as well, producing the light by burning dried cow dung, though there are references to lamp-dipas in the *Mahabhashya*. The method of study varied according to the subject. The Vedic scholars recited verses. They were grown up pupils and had a good grounding in grammar. Emphasis was laid on pronunciation and recitation. The preceptor was friendly and well-disposed towards his pupils. The students were known after the teacher to whom they were attached. Besides literary subjects, there were some professional schools as well as for instance those of actors (*Sailalakas*) and instrument players (*mardangikas*). Patanjali also refers to *Parishads* or assemblage of scholars—a feature of educational pattern which could be traced to the period of the Upanishads. It was in these learned debates of fluctuating bodies of peripatetic scholars that the ultimate reality of life and

matters relating to the world beyond were thoroughly threshed out. The study and wisdom of the school of learning were equally tested and matured through the ordeal of criticism and friction of minds.

PUPILS AND THEIR RESPONSIBILITIES

There schools providing pupils of discipline and dedication catered to the making of the nation consisting of people of all castes. The schools were not closed corporations with selective entry of Brahmins alone. It was for a long time assumed that the Brahmins represented a group of priests jealously guarding the treasure of their sacred wisdom from the members of the other castes. It requires, however, but the slightest acquaintance with Sanskrit literature to see the utter groundlessness of such a charge' in the words of the great Sanskritist Max Muller. With the other castes, except the last one of the Sundras, a knowledge of the Veda was a sacred duty. Even Manu suggests that an Arya must study the whole Veda together with the *Rahasya* or esotericism, performing at the same time various kinds of austerities and the views prescribed by the rules of the Vedas. The Smritis as well prescribe that 'in times of distress a Brahmana may study under a Kshatriya or Vaisya'. Such a non-Brahmanical teacher was to be paid due honour by the Brahmana student throughout the long period of his studentship. He must walk behind him and obey him.

The studentship was brought to a close by the *Samavartana* ceremony (literally the re-

turning home of the student) to be performed by the pupil. It included the completion of all acts and responsibilities which were enjoined on him at the time of his initiation. The most important was the sacred bath accompanied by the use of perfume, ground sandal wood and the like, and the throwing into water all the external manifestations of life of a celebrate-Brahmachari--such as the upper and the lower garments, girdle, staff and skin. After the bath he became a *snataka* wearing new garments. At the time of parting the teacher would give him a valedictory address advising him to lead the life of a house holder without renouncing his ritualistic obligations and showing proper respect to teachers, parents and the elders.

BUDDHIST SYSTEM OF EDUCATION

The Buddhist system of education was equally comprehensive and was associated with the *Sangharamas*--the centres of learning. The *Milindapnanha* and the *Dhammapada* mention twenty-five qualities in a teacher and ten in a pupil as requisites for a better understanding between the two. These relate to wholesome education in the sacred texts without concealing anything, treating the pupils like one's children and elevating them in their manners and morals. The pupil was enjoined not to wander from teacher to teacher, but confine himself to one whom he was to serve with devotion and dedication. Uttar Pradesh did not have universities like those of Nalanda and Vikramsila in Bihar, but Sarnath was an important Buddhist centre of learning. According

to the Chinese pilgrims, the monasteries at different centres in the present Uttar Pradesh had hundreds of monks receiving instructions in Buddhist religious texts. Ahichatra (*Panchala*) alone had a thousand monks in 13 monasteries. The Buddhist centres of learning attracted scholars from abroad.

EDUCATION IN THE MEDIEVAL PERIOD

In the Medieval period education was more or less in the hands of religious leaders and institutions. The Hindus had their *gurukuls* or *pathshalas* in towns and villages, where the Brahmin preceptor imparted instructions in Sanskrit as also in Hindi—the language of the masses. The Muslims had their *maqtab*s under the charge of the Maulvis who were both teachers as also heads of the community in religious and also in personal matters. Muslim saints particularly *Sufis* had set up their own establishment in different parts of the State. Shah Mina (1397-1479) was one such Sufi saint whose tomb still exists near the Medical College in Lucknow. He was the founder of the Chisti school of Muslim mysticism. There were many other centres of Muslim Sufi saints, like those of Sheikh Salim Chisti at Fatehpur Sikri. Sheikh Ahmad Faiyaz of Amethi, Sheikh Nizamuddin, a contemporary of Ahmad Faiyaz, lived and taught at Amethi. Sheikh Pir Muhammed, another Muslim divine flourished in Lucknow during the reign of Aurangzeb. More prominent is the Firangi Mahal Madarsa in Lucknow. This institution still exists and imparts instructions in Arabic, Persian and Muslim theology. Its curricula is known

as *Dars-i-Nizami*. Practically every city and town in the State has old *madarsas* and *maqtab*s are attached to mosques where the young boys and girls from the age of four have their religious instructions in *Quran*. The Nadwa in Lucknow is the oldest institution, well-known in the Muslim world for its erudite Muslim scholars and scholastic achievements. *Maqtab*s were Persian schools attended both by Muhammedans and by such Hindu boys who were interested in the language of the law courts for a career. Here instructions were given in Persian language and grammar, in penmanship and in arithmetic. Arabic schools were either formal Arabic, intended exclusively for instruction in the formal or ceremonial reading of the *Quran*. The learned schools (*madarsas*) were intimately connected with the Persian language. The Arabic teacher as well taught Persian to his pupils. The average duration of study was eleven or twelve years. The courses, varying from one school to another, included rhetoric, logic, grammar, Muhammedan law, Euclid, branches of natural philosophy and the perusal of treatises or metaphysics.

HINDU TOLS OR PATHSALAS

In Sanskrit academies, popularly called *tols* or *pathshalas*, Hindu religious texts, philosophy, law and logic were taught to pupils. These were set up by individual Brahmins either independently or under grants from the local ruler or some influential and enlightened land-holder-called Zamindars or Taluqdars. The teachers imparted instruc-

tions in specific subjects of religion and philosophy. Elementary and secular education meant for the general people were imparted by other set of teachers, in ancient times called *darakacharya* in contrast to *manavakacharya*--those incharge of Vedic scholars. Talking about the early 19th century Sanskrit *tols* teacher, Adam reports that 'a guru would proclaim himself ready to instruct in a particular branch of learning and would gather round him a band of disciples (*chelas*) whom he would teach in his own house, or in a school-house or in the open air after the fashion of ancient India. His remuneration would not be fees but gifts from admirers, or pupils or parents of pupils. The pupils had previously been taught at home to read, write and do small sums. There were larger *tols* for instructions in particular branches of Sanskrit learning-Medical (*ayurveda*), Philosophical, Mythological, Astrological, Tantric or Vedantic, where the courses of study occupied several years. In 1792, Jonathan Duncan, Resident at Benares, asked and obtained permission to establish a college in the holy city for the preservation to and cultivation of the laws, literature and religion of the Hindus. He stated that although learning had always been cultivated at Benares, in numerous private seminars'. No public instructions of the kind proposed had ever existed. The 'permanency of a college' would tend to recover and collect gradually books still to be met (though in a very dispersed and imperfect State) of the most ancient and valuable general learning and tradition now existing perhaps in any part of the globe.

BEGINNING OF WESTERN EDUCATION UNDER THE COMPANY

While western education was acquiring increasing momentum among the Hindus of Bengal, it progressed very slowly in inland provinces. In North-western Provinces (present Uttar Pradesh to a great extent), there were only 64,335 (50,026 Hindus and 14,309 Musalmans) out of a population of 21,630,167 who were in receipt of any education. Eventually a *halqabandi* (circle) school system was devised whereby villages were grouped in circle of five, the land-holders of each group undertaking to pay for a school by a voluntary cess of one per cent on the land revenue. This system was in 1852 introduced into eight districts and was afterwards extended as other districts came under land revenue settlement. Thomas Balorington Macaulay in his famous Minute in 1835 had pressed for the establishment of English schools in the principal cities of upper India. This was done to form a class of persons 'Indian in blood and colour, but English in tastes, in opinion, in morals and in intellect.' These would refine the Vernaculars, enrich them with Western terms of Science and render them by degrees fit for vehicles for conveying knowledge to the great mass of the population.

HIGHER CENTRES OF LEARNING IN U.P.

The first college to be founded in Uttar Pradesh was at Agra in 1823 by a certain Pandit Gangadhar without any pecuniary assistance from the Government. Later on, the Thomarson

Engineering College was started at Rurki (Roorkee) in the then North Western Province in 1847. In Lucknow, a School for the teaching of English was established by La Martiniere in 1841. It was primarily meant for the education of the sons of European officers residing in Lucknow. After the Mutiny, in 1964 the Canning College was founded by the donations of the taluqdars of Lucknow. Two years later in 1866 followed the Christian College, while a Christian school—later on called Lal Bagh school for Girls was set up in 1870. The Isabella Thoburn College was established as an independent institution for higher education in 1888. The first University was founded at Allahabad in 1887 with the Muir Central College established in 1872 as its nucleus. The Queens College at Benares catered to Sanskrit studies with a staff of learned Brahmin teachers. Early in the 20th century the two Central Universities--The Aligarh Muslim and the Benares University--were founded more or less simultaneously in the second decade. The Lucknow University came up in 1921, followed by Agra University in 1927. The former is a Residential Teaching University with six faculties, and the latter continues to be a federal one.

There are at present 22 Universities in the State, and 4 postgraduate colleges with University status. There are 404 colleges which impart education at the graduate level. The student enrolment in these institutions totals over 5 lakhs, and the teaching staff numbers more than 20,000. Varanasi alone has three Universities--the Hindu, Kashi Vidyapitha and the Sanskrit.

Faizabad and Kanpur have two each--one main catering for humanities and sciences and the other for agriculture. Lucknow has the main University. There are 9 Medical Colleges in the State.

A combined entrance examination for admission to the State Medical Colleges--Allopathic, Homeopathic, Ayurveda and Unani--is held by the Universities in rotation. The same type of combined test examination is conducted for entrance to the Engineering Colleges of the State as well. The School of Fine Arts, formerly under the State Government, now affiliated to the Lucknow University confers degrees and diplomas in Arts and Crafts. The Lalitkala Academy and Sangeet Natya Akadami look after the fine arts and musical tastes of the people through training, exhibitions and patronage to artists and musicians. The Bhatkhande Sangeet Vidyapitha, the new name of the old Marris College of Hindustani Music confers degrees in vocal as also in Instrumental Music. Music also forms the subject of study at the University and College levels in many State Universities.

ARCHITECTURE, SCULPTURE AND PAINTING

Art embodies man's effort to provide a concrete outlet to his inner feelings. It is religious when the attempt is directed to create a representation of the God--a receptacle of the Divine Spirit with a view to establish man's relation with that one. In his endeavour to propitiate the deity, the artist introduces ornamental elements for decoration and elaboration of the divine power, position and prestige, as also symbolising his faith

and devotion. Art, therefore, is primarily religious in character, but it also looks after the secular needs of man and his habitation with a touch of aesthetic taste. Patterns evolved with experiments on religious and secular planes take the form of canons or laws of art and architecture. These in course of time became traditional. The field of art is, however, wide with its three main planks—architecture, sculpture and painting. The term architecture applies only to buildings designed with a view to aesthetic appeal and providing sensations by the treatment of walls in proportion to windows, space of one storey to another, the treatment of the exterior of the building with the rhythm of projections and recensions, and the planning of the interior. The good architect also needs the help of the sculptor in stone or metal as also the painters. It is a more tender art with the use of colour and brush on the wall.

Ancient India provides examples and illustrations of all the three types of artistic activities, aiming at uniform level of spiritual curiosity and artistic devotion. An interesting feature of Indian art is the artists' anonymity, anxious to merge his personality with the God or the object of his work. He sublimates himself into a higher being spiritually, not materially, symbolising the mystic transcendence of the sublime and the noble. The study of Indian art in its different facets in Uttar Pradesh can be undertaken in historical as also regional forms. Historically the earliest specimens of Indian art are traceable on the rock-cut paintings in the Mirzapur district, portraying the expres-

sions of the neolithic man and the technique of his play with the chisel and colours. The paintings are secular in nature depicting some hunting scenes and wild animals.

EARLIEST SPECIMENS OF ART

The earliest specimens of ancient Indian architecture and sculpture of the historical times in Uttar Pradesh are traceable in Sarnath and Mathura. The official art of Asoka's reign is mainly represented by the monolithic pillars on which the edicts are engraved. Of the numerous extant examples, the finest is that of Sarnath erected on the site at Sarnath which was associated with Buddha's first lecture--the turning of the wheel of Law. The shaft is of plain polished sand stone, circular in section and slightly tapering; the capital consists of four addorsed lions which originally supported a *Dhamma-chakka* or 'wheel of the Law' resting on an abacus bearing in relief an elephant, horse, bull and lion separated by four small *dhamma-chakkas*, below which is the inverted lotus forming the bell. The cutting and polishing of the surface are executed with extraordinary precision and accuracy. The art appears to be of an advanced type with quite realistic modelling and movement.

Mathura has no example of Mauryan art. The earliest class of sculptures belong to the second century B.C. The Parkhan and Mansadevi statues of the Yakshas form a class by themselves. These Mathura images are the crudest products of the early Indian school, though they lack certain aesthetic features. The cult of the Yakshas and Yakshinis is supported to be of indigenous origin with

these non-Aryan deities or genie endowed with powers of wealth and fertility. These Yaksha statues with their protuberant belly, long dhoti, tied with a belt and a special posture-raising of the right hand and putting the left on the hip, may have served as a formula for the carving out of images of the Buddha and the Bodhisattva in the Kushana period. This is evident from the colossal statue of Bodhisattva dedicated by the monk Bala in the year 3 of Kanishka's era.

THE MATHURA SCHOOL

The Mathura School is represented by some fragmentary sculptures dating back to the middle of the second century B.C. A standing image of a two-armed Balarama, with a canopy of serpenthood, the head and snake coils carved at the back and sides of the body with the distinguishing symbols—a club (*musala*) in right hand and a plough (*hala*) in the left is in the Lucknow Museum. The free-standing images—Hindus, Buddhist and Jain Thirkanras suggest the artistic achievement of the sculptors (*sailarupkara*) of Uttar Pradesh who attended to the religious theistic requirements of donors. The Mathura School of Art of the Kushana period provided fairly rich specimens of both religious as well as secular art. The origin of the Buddha image could be traced in this school in the Kushana period independent of its manifestation in the Gandhara School more or less at the same time. While representing a direct development of the older Indian art, of Bharhut, it evolved a new iconography in which the Buddha

figures is one of the most important elements. The statue is in the round, or very high relief, always in the mottled red sand stone of Sikri; the head is shaven, never covered with curls; the *ushinisha* whenever preserved is spiral; there is no *urna* and no moustache; the right hand is raised in *abhavamudra*, the left is often clenched, and rests on the thigh in seated figure, or in standing figures supporting the folds of the robe; the breasts are curiously prominent. The type is absolutely masculine and the shoulders are very broad, the robe leaves the right shoulder base and the drapery is arranged in schematic folds. The seat is always a lion throne; for the standing figures there is a seated lion between the feet. The gesture and features are expressive of enormous energy. All of these characterisations apply with equal force to the early Kushana images of Jinas, distinguished, of course, by the *Srivasta*-Svastika sign on the chest. A group of portrait statues of Kanishka, Vama (probably Wima Kadphises) and Chastana suggest the intimate connection and patronage of the rulers with the artists of the time. The Kushan artists also portrayed sensual scenes of a secular nature on door joints providing a mirror in depicting the social life of the period.

The Gupta period represents the efflorescence of Indian art in all its facets. The spirit is no doubt at the height of its vitality, but the artist becomes mature, more intellectually conscious, and more introspective. The Gupta art, therefore, is more sophisticated, gracious and sublime. The Buddha figure of this period is notable for definition and re-

tiement, with diaphanous robe covering one or both the shoulders, hair invariably arranged in short curls, and *ushnisha* or head dress indicated as a cranial protuberance. The finest examples have been found at Sarnath and Mathura and in relief at Ajanta. A colossal copper figure from Sultanganj in U.P. is now in the Birmingham Museum. Brahmanical sculptures of this period include the Mahalingas (Siva) of admirable workmanship, reliefs of Vishnu, Narasimha and Durga; and the magnificent Boar Incarnation (*Varahavatara*) at Udaigiri, Ramayana scenes from the basement of the late Gupta temples at Deogarh and sculptures of the Ramasvara Cave at Ellora.

BRICK TEMPLES

The Gupta period is equally notable for brick-temple architecture. Its chief features are a square sanctum with a flat roof, plain interior, dressed stone masonry finally set without the use of mortar, and a raised plinth divided into squares. The sanctum cella (*garbha-griha*) has an exquisitely carved doorway decorated with foliage pattern, human figure, and those of Ganga and Yamuna occupying the upper corners of the jambs. A shallow porch in front of the richly carved doorway is later on developed into a pillared portico. The doorway leading to the sanctum served as a decorative outer frame with the image of the deity installed in the cella. The temples now numbering less than a dozen are all clustered in Jhansi (U.P.) and Madhya Pradesh. The famous brick temple from Bhitargaon (Kanpur district) with its several courses of well preserved friezes

and moulded bricks, designed beautifully in various forms like inverted lotus, petal, rosettes, inter-locked chain and scroll provide an interesting example of artistic blending of the two forms of art in a single monument. The moulding designs at the basement and the pyramidal *sikhara*, and vertical bands forming the facade and the earliest form of true arch are the main features of this temple. The carving of the sculptures, the pillars with their capital, of the vase and foliage (*purna kalasa*) pattern and the doorway are of the typical Gupta style.

The flat-roofed temples of the Gupta period containing the traditions of the earlier stupas and rock-cut cave architecture mark the beginning of a new architectural set up which lasted for more than four hundred years. The Indo-Aryan temple type, popularly called *Nagara*, was shaped in this period, clearly distinguishing itself from the southern one. An era of temple building activity followed with intensity and concentration, of course, marked with regional differences and disparities. These were more prominent in the temples of Central India and those in Orissa. Generally known by the name of *Nagara*, the North-Indian temples, distinguished from those of the South, called *Dravida*, and of the Deccan called *Vesara*, have horizontal tiers in the exterior form and circular plan of the sanctuary (*vimana*). The surmounting part known as *sikhara* which is pointed in these temples. The essential part includes the inner chamber (*garbhagriha*) for the divine image, the pavilion or *mandapa* for the assembly of the devotees

and the *antarala*--the vestibule connecting the *vimana* and the *mandapa*, and the circumbulatory passage (*pradakshinapatha*) around the sanctum. No vestige of the early mediaeval period temples are traced in Uttar Pradesh because of their systematic destruction at the hands of the Muslim invaders here.

THE MUSLIM BUILDINGS IN JAUNPUR

The Muslim buildings erected in U.P. were at the earliest in the Jaunpur area in the fourteenth century A.D. The two interesting mosques of Ibrahim Naib Barlak in the fort compelled in 1377, and the fine Atala Masjid (1406) are in impressive Persian style with a great Persian arch over the entrance and so also are the interior arches and doors distinctly Muslim in character. The two chief mosques of the next century are the fine Jami Masjid (begun in 1438) and the small Lal Darwaza Mosque. The propylon screens and the surface decorations gave the mosques of Jaunpur their distinctive character.

MUGHAL ARCHITECTURE AT AGRA AND FATEHPUR SIKRI

The Mughal period architecture confined to only two centuries of building activity a homogenous style, and forms a more distinctive group. These buildings were more definitely Mohammedan in character. The chief monuments were erected by Akbar (1556-1605) and Shah Jehan (1628-58). Most of the buildings are to be found in U.P. at Agra and Fatehpur Sikri. The chief centre of Akbar's building activity was the city of Fatehpur Sikri, twenty-three miles from Agra, founded in 1569 and the seat of the court till 1584 or 1585.

It was systematically laid out by him. Besides the Jama Masjid with a huge quadrangle surrounded by cloisters, with a vast number of small domed cellas, meant for the Muslim teachers and their pupils, the mosque besides catering to the religious congregation also served as a centre of learning. The high gateway standing in the middle of the south side is the Buland Darwaza, an imposing structure built to commemorate Akbar's conquests. The palace of Fatehpur Sikri contains a number of remarkable buildings including the *Diwan-i-Am* with a projected verandah roof over a colonnade. It was the hall of public audience. The *Diwan-i-Khas*--the Hall of Private Audience, is a master piece of planning, construction and ornament, all of a distinctly Indian character. Akbar's mausoleum at Sikandara near Agra is a colossal structure standing on an enormous arcaded podium about 30 feet high and 320 feet square. The Mausoleum proper is several storeys high with stepped walls of marble pierced with delicate trellis-work. The tomb of Sheikh Salim Chisti is noted for its casket-like appearance and the richness and delicacy of its details. It was constructed wholly of white marble.

SHAH JEHAN, THE TAJ AND THE FORT

The reign of Shah Jehan was the golden age of Mughal architecture. The most significant of the noble buildings is the magnificent Taj Mahal at Agra (1631-53) erected in memory of his favourite queen Mumtaz-i-Mahal (the Elector of Palace) after whom it was named. In the

dignity of its grouping and disposition, it is far superior to any of the earlier Mughal tombs. Its chaste refinement and painstaking craftsmanship of its details, as also in the splendour of its material, it is considered as one of the wonders of the world. The next in importance to the Taj is Shah Jehan's work in the palace at Agra, the *Diwan-i-Am*, the *Diwan-i-Khas* and the Moti Masjid. In these various buildings red sand stone is used to some extent, while white marble with coloured inlay is the prevailing material. There is a satisfactory blending of Indo-Muslim elements. The Moti Masjid or 'Pearl Mosque', one of Shah Jehan's latest additions, was erected in 1654 when the art had reached its maturity. It is noted both on account of the flawless quality of its material as also for the skillfully modulated disposition of its elements, finally representing the Mughal style at its zenith.

OUDH ARCHITECTURE

This term is not a misnomer. It includes not only the monuments associated with the Nawab Wazirs of Oudh, but also the architecture of European dilettante of which the Martinere at Lucknow is a very good example. The Nawab-wazirs of Oudh filled their capital at Lucknow with gorgeous buildings during the short span of their existence of less than a century. They kept the lamp of Mughal architecture burning despite its decadent character. The keel for this architectural enterprise was laid in 1784 by the by the generous Nawab Asaf-ud-daula who built the Imambara to provide relief to the famine-stricken people. It is approached by an imposing square gateway surmounted by an oc-

tagonal pavilion with the dignified mosque inside its courtyard, and two lofty minares. The great hall of the Imambara is an architectural feat by itself with the biggest vaulted galleries in the world. It is plain in model, simple in look and completely free from foreign touch. The Rumi Darwaza adjacent to the Imambara is a structure of massive proportion on both sides with some imitation of acanthus leaves rising horizontally from the base. The gateway with its imposing height, precise details and bold form is one of the biggest gateways of the world.

The characteristic features of the Nawabi monuments include the lay-out of the garden, vaulted hall, the imposing gateway, the emblem of the fish, pretty *baradari* and the romantic labyrinth. Some of these are no doubt indigenous. Other monuments erected in chaste Muslim style include the two great tombs built by Ghazi-ud-din Haider at Kaisarbagh in which Sadat Ali Khan and His Begum Khurshed-Zadi are buried. European influence was gradually creeping in Muslim Architecture in Lucknow, as noticed in the Moti Mahal and the Khurshed Manzil. The latter reminds of a continental castle. The Chattar Manzil and Kaisarbagh palaces are as well instances of European influence on Lucknow monuments. The first effort in setting up a European style of architecture was made by General Claude Martin who built the Mansion of Constan-ania as the residence for himself, only completed after his death in A.D. 1800. With its striking Central tower, rising from a succession of terraced roofs one

over the other, and under which are a series of halls grouped internally with the skyline everywhere broken by little kiosks, this massive structure became a model for the Nawabs who henceforth built their palaces in this pseudo-Italian style. The Chota Imambara with its gracefully proportioned minarets and gilded cupolas is compared to the Kremlin at Moscow. The Jami Masjid to the west of this Imambara, built by Muhammad Ali Shah in chaste Muslim style is free from foreign influence. It has beauty of proportion from every angle. Its three well-formed domes and the two minarets exhibit the high degree of local workmanship. The last Nawab Wazir Wajid Ali Shah, the builder of Kaiserbagh, surpassed his predecessors. This great square of buildings, surrounding an immense courtyard is very much like the Louvre in Paris in extent and arrangement, except in material used, viz., bricks instead of stone. The Kaiserbagh buildings, two-storeys in height and singularly various in design with pilaster of the most attenuated form running through both storeys between which Italian windows and venetian blinds alternate with sarcenic arcades or openings of no style, are no match to the facade of the Louvre Court.

MUGHAL AND RAJPUT PAINTINGS

The records of Mughal painting in India show that some of its leading artists were Hindus, such as Bhagvati and Hunar. The former was an early exponent while the latter flourished somewhat late. The former's style was almost purely Persian, described as closely one of those Hindu painters who worked

slavishly in a foreign tradition. The latter's productions are completely Indian in feeling. The details and background in the Mughal school reveal a close acquaintance with trees and flowers. The colour is usually a beautiful mosaic of reds and blues and gold. The other characteristics of style are the minuteness of the treatment, the decorative composition, the extremely fine and short outline, the free use of gold on costumes and background, and the use of elaborately designed patterns in garments, trappings and accessories. The calligraphic character of its outline distinguishes the Mughal miniature from any other style of Indian paintings. A keen appreciation of nature is also a characteristic of the Mughal artist. The border designs are equally notable. The paintings of the Mughal school are the products of various styles of *kalam*, mainly of technique. The Delhi *Kalam*, the most common represents the classical aspect of this school. It is crisp and clear in outline as against the Jaipur one which is soft and round in execution. Miniatures in the *Kalam* are similar to the Delhi one, although inferior in quality. The Lucknow treatment is less opaque, and frequently the actual figures are painted in almost pure white. Portraiture is a special feature of the paintings of the Mughal Period. The commonest example of portraiture are those of the rulers of the Mughal dynasty. They are distinguished by a golden halo, besides other insignia. The rich brocades and clothes of gold, forming the usual costume of the Mughal aristocracy, provided the artist excellent opportunities for brilliant schemes of mosaic colouring. The major

city of the portraits represent the figure in almost complete profile. The Mughal portrait is preeminently a conventional production, controlled by certain laws, traditions and rules with the changing fashions of the court. A good portrait no doubt possesses a charm and quality of its own.

The Rajput paintings, although similar in all its technical aspects, is democratic and in the main mystic. It embraces every aspect of Indian national life, as also of mythical and religious themes and subjects. Miniature paintings illustrating the group of Indian musical compositions known as the *Raga-mala* were often produced by the Pahari artists. In Uttar Pradesh the Pahari school is represented by Garhwal paintings. The Pahari artists also painted figures of ideal types, as for instance the *Nayakas*-hero-lovers, depicting the romantic aspect. In the majority of examples the 'lover and the Beloved' take the form of Krishna and Radha.

MUSIC, DANCING AND THEATRES

Literature and Art provide ample information about these aspects of entertainment in ancient India. Music could be traced to the Vedic times and *Samaveda* is actually called *Gevaveda*. Music, dancing and acting on a professional basis were confined to certain families known as *Sailalakas* mentioned in an inscription from Mathura of the Kushana period. The *Mahavastu* refers to troupe-dancers coming from takshasila (Taxila-now in Pakistan) to Varanasi. The *Avadanastaka* refers to as many as five hundred musicians and their head--the master musician (*gandharvikaraja*) at

Sravasti (*Bahraich dist.*). A company of two hundred dramatic personage is also mentioned in the *Mahavastu*, while the *lalitavistara* refers to the theatrical stage. Patanjali in his *Mahabhashya* refers to actors (*natas*) and actresses (*natis*) and the *saubhikas*, as also to the theatrical performances with themes drawn from the Epics. An expert in dancing was known as *natacharya*. Singers kept rhythm with clapping (*talika-gandharvika*). There were ordinary vocal singers (*gayanaka*), frantic dancers (*tandavika*) and courtesans (*ganika*) and jokers (*hasya-karaka*) who entertained people. A list of instruments is given in many works. These include drum (*bheri*), conch (*sankha*), trumpets (*patah*), noisy drums (*sughosah*), cymbals (*dundubhi*), sweet lute (*vina*), tabor (*mridanga*), and many kinds of smaller instruments.

The father of Indian dramaturgy was Bharata famous for his work *Natyasastra*. In his work he proposes a divine origin to Sanskrit Drama. As a part of Indian culture noted for its continuity, the Indian dramatic art has a consistent and unbroken history through the ages. In Panini (5th cent. B.C.) we find reference to the *Natya-sutras* textbook canons for the actors, while Patanjali, the great commentator mentions dramatic plays including the slaying of Kansa and the binding of Bali being depicted in his time. Fragments of Indian palm-leaf manuscripts, found in Central Asia, reveal knowledge of ancient Indian dramatic art and literature in all aspects, in that region of Asia in the Kushan period. An example of this is Asvaghosha's *Sariputraprakarana* of which the fragments were found there.

These Sanskrit plays are written partly in verse and partly in prose. Sanskrit is spoke by men of rank, by devotees and in some cases by female actresses representing the chief-queen, daughter of ministers, and even by talented courtesans. The rest spoken in Prakrit. The dramas were usually performed on the occasion of a festival. Besides Bharata's work, the *Dasarupa* of Dhananjaya who lived in the reign of Vakpati Munja of Malwa, is another work on the subject.

In the Medieval period, the Bhakti-Sufi amalgam provided encouragement to music acquiring new dimensions. Akbar patronised haridasa, a great Hindu saint and musician, who lived at Vrindaban. His disciple Tansen was one of the gems in Akbar's Court. Among the royal musicians may be mentioned Sultan Husain Shargi of Jaunpur who introduced *babakhyal*. During Shah Jehan's reign, Jagannath of Varanasi was a great musician. The two *beenkars*-Adrang and Sadrang--were at the court of the later Mughals. Mohammed Shah Rangeela, the Mughal emperor, who had to face the wrath of Nadir Shah, was also a very good musician with the title '*Rangeela*'.

After the break up of the Mughal empire, many top ranking musicians found refuge and support of Oudh. The Nawab Wazirs of Oudh Wajid Ali Shah, the last ruler, was himself a good musician and he equally patronised musicians and artists. In his court dance-dramas were regularly performed. The ruler actually participated in the pantomime *Indersabha* directed by him. He also encourage Kathak dancing. Wajid Ali Shah was

himself the disciple of Thakur Prasad, the famous exponent of this dance form. *Thumri*, the musical form of *Bhava* in the Kathak, was introduced by Binda Din, the nephew of Thakur Prasad. The Kathak dance tradition continue to be exposed and projected by this family in Lucknow. Kalika Maharaja, Shambhoo Maharaja, Achchan Maharaja, Lacchu Maharaja and Birjoo Maharaja have improved this dance style. Birju Maharaja is its present exponent and the Kathak School has received official recognition and patronage.

Shehnai and *Tabla* have their schools in Varanasi with Bismilla Khan and Kanthay Maharaja and their sons and successors furthering the cause of Indian Music. The Bhatkhande School at Lucknow is now virtually a University which confers degrees and diplomas to the students in Music in its different branches after undergoing a prescribed study of 4-5 years and passing an examination in both, theory and practice. The Bharatendu Natya Academy in Lucknow provides instructions in dramas and screen play. The Sangeet Natak Academy equally encourages plays and performances in the Rai Rajeshwar Bali theatre hall in Kaiserbagh. Folk music and dancing have their own place in the cultural life of the State. Biraha, Chaiti, Dhola, Kajri, Rasic, Alha, Bhartrihari, Purana-bhagat in sons and their dancing counterparts are in vogue in the State of Uttar Pradesh. There are also regional and tribal music and dance forms. Mathura-Vrindavan with holi songs and dances have their special attraction.

LIBRARIES AND ACADEMYS

The social and cultural activities have not over-shadowed the movement in the direction of literary and academic distinctions. The Library movement is one such step for encouraging learning and learned institutions. The former Native rulers in the State, particularly those of Benares or Kasi and Rampur had state libraries of old manuscripts in Sanskrit, Arabic, Persian among the classical language and Hindi and Urdu among the vernaculars. The Kasi Raj Trust at the moment is engaged in publishing Puranic texts while the Raze Library at Rampur is an institution with a vast collection of manuscripts. The private libraries of Taluqdars like those of Mahmudabad, Sissendi and Sidhauri and others have good collections. The State Government has set up funds for the acquisition and collection of old manuscripts and new publications for its libraries and cultural centres at Lucknow and in other cities of the State. The Amir-udaula Public Library, Ganga Prasad Verma Memorial Library, and Acharya Narendra Deva Library in Lucknow, the Allahabad Public Library and the Gaya Prasad Public Library at Kanpur are the important ones. The Hindi Sansthan, the Urdu Academy and the Sanskrit Academy are Government aided institutions. They provide publication facilities and are also store house of books submitted for awards by individual authors and publishers. These bodies encourage young writers through rewards on their publications. They also commission eminent scholars for writing books on subjects of general interest, as also on specialised ones. The

Department of Archives centrally located at Lucknow and its other regional centres at Allahabad, Varanasi, Nainital, Agra and Dehradun collect old documents and preserve them. The State Archaeological Department takes care of the protected monuments coming within its purview, as also carries on exploration and excavation activities in an organised manner. The State Museum at Lucknow, the primus one, as also at Mathura, Jhansi, Almora and Gorakhpur, are not only exhibition houses of old antiquities, sculpture and paintings, but also in natural objects. These are equally centres of intellectual gatherings including seminars and conferences relating to Art. There are also several other autonomous and non-Government institutions of cultural interest--the Uttar Pradesh Sangeet Natak Akademi, State Lalitkala Akademi and Bharatendu Natya Akademi in Lucknow, the Vrindavan Research Institute in Mathura, Ayodhya Sodha Sansthan at Ayodhya and Acharya Narendra Deva Buddhism Research Institute at Sarnath. These are all centres of research and academic activities in their respective disciplines. A fuller account of the progress of these institutions as also of many others connected with Education and Culture is provided by the Director of Information in 'Uttar Pradesh Annual'.

CULTURAL AND LITERARY SOCIETIES

There are a number of societies aiming at national integration, communal harmony, promotion of national language and culture, as also historical

research and folk lore. Attempt is also being made to bring about North-South integration in terms of study of South Indian languages and promotion of culture through dance, music and drama. The U.P. Historical Society is the earliest institution aiming at promotion of historical research with particular reference to Uttar Pradesh—its history and culture. Some new societies like the Itihasa Acadami, and the Uttar Pradesh History Congress have also come up. The Folk Lore Society concentrating on the life style of the people in different regions is also functioning with a journal 'Eastern Anthropologist' being published by it. The Bhuvan Vani Trust, Lucknow is engaged in translating the outstanding works of different languages into Hindi. Academys in memory of Maulana Azad and Fakhru-d-din Ali Ahmed are contributing in the areas of Urdu language and literature, as also on the works and personalities of these two eminent Nationalist Muslims and their role in the field of national integration. Seminars and Lectures are also organised under these forums. The Anjuman-i-Taraqqi Urdu is a very old society for popularising Urdu language and literature. The Akhila Bharatiya Sanskrit Parishad is engaged in translation and publication of Sanskrit texts and also arranges Seminars and Lectures. The number of societies catering to the exhibition and propagation of the cultural heritage of U.P. is

too large, and there is hardly a district which does not have some society organised on a literary and cultural basis, and implementing the programmes in their specific area. There are also caste institutions which look after the members of their community, particularly in easing out tensions and sorting out problems of a social nature in the caste groups.

Uttar Pradesh continues to be the land of the literates, the elites and the devoted ones, though it has not been free from communal virus which has threatened the social structure. It is the biggest State in terms of population—11.08 crore; the number of Universities 22; Degree Colleges 404; Medical Colleges 9; Engineering Colleges 10, Polytechnics 72; I.T.I.s. 107, Television Centres 2, Radio Stations 10 and the maximum number of members in the Parliament 85. Its per centage of literacy is only 27.16. It has produced intellectuals, statesmen and politicians in large numbers who distinguished themselves in the cause of the country, including all the Prime Ministers of Independent India from Jawaharlal Nehru to Shri Chandra Sekhara except Shri Morarji Desai. This is of course due to the intellectual and cultural ethos of the State which has been noted for its sophisticated culture, tolerant outlook of the people, and, of course, being the centre of political activities through the ages.

VII

LANGUAGE AND LITERATURE

Language and its literature form the channel between spiritual vision and human being. In India, and particularly in Uttar Pradesh, Sanskrit language and its literary works furnish the key to ancient Indian culture and civilization. Thus *deva-vani* or the language of the gods as it is called, is superior to all as a source for the study of human evolution. Its discovery gave rise to the science of comparative Physiology, and acquaintance with the Vedas--the earliest works of humanity. This resulted in the sciences of comparative Mythology and comparative Religion. The main strength of this language lies in religion. This partly explained how the Indians, forming part of the Indo-European family, created not only a great national religion, Brahmanism, but also a great world religion Buddhism. In Philosophy too, the Indian mind produced independently several systems revealing high powers of speculation. Sanskrit language and its literature bring out every step of the evolution of religious and philosophical thought. Literature has been one of our major contributions to the world. The epics and plays, tales and folk-lore have transmitted to the ages the great ideals of harmony with nature and

integrity of mind. Literature, language and art reflect the vitality of any race and these alone provide the yardsticks for judging any civilization and its place in human history.

SANSKRIT--THE ANCIENT
LANGUAGE

The ancient language of the State is, of course, Sanskrit (*Sam-Skrita*), put together, the refined or the elaborate. It is classical Sanskrit as opposed to Vedic Sanskrit. Both are, however, phonetically the same. Classical Sanskrit, no doubt, differs from the Vedic one chiefly by the disappearance of many forms. Linguistic changes are otherwise chiefly to be found in the vocabulary. Refined or elaborate Sanskrit is opposed to Prakrit--the popular dialect--employed besides Sanskrit in Indian dramas of the time, as also the main vehicle of the two great non-Brahmanical religions of India--Janism and Buddhism. The oldest form of literary Prakrit is Pali--the sacred language of the type of Buddhism preserved in Ceylon. It is related to Sanskrit in much the same way as Italian to Latin, with the avoidance of conjunct consonants and preference of final vowels. The Indo-Aryan language receiving a literary culture in fairly ancient times.

In its literary form it came to be known as Sanskrit-translated by Keith as 'purified language'. This polished literary dialect became fixed, but the ordinary speech of the people, called Prakrit, that is natural or unartificial gradually changed. Dipthongs and harsh combinations were softened, but the language still remained like Sanskrit, synthetic. Some of the older forms of the Prakrits-emerging in different areas-became fixed and received literary culture, such as Pali. In the last stage of the Prakrits, before the modern Indo-Aryan languages developed from them, they came to be known as *Apabhramsas*. These are the direct parents of modern vernaculars like Hindi, Punjabi, Marathi etc. emerging out sometime about A.D. 1000.

HINDI--THE PRESENT LINGUA FRANCA

Hindi is the most important language which is now the *Lingua Franca* of India and is most commonly spoken and understood in the Hindi Belt areas of Northern India. It has, however, several forms like Rajasthani, Western Hindi, Eastern and Bihari-comprising Bhojapuri as also Maithili. Hindi is generally applied to the speech of the whole of North India between the Punjab and Sindh on the west, and Bengal on the East. In Uttar Pradesh the chief dialect of western Hindi for poetry is Braj Bhasha, the language spoken in Mathura and the surrounding districts. Kanauji (very similar to Braj Bhasha) is spoken in the lower part of the Central Doab and the country to the north of it. Bundeli is the dialect of Bundelkhand comprising the District of Jhansi and the adjoining ar-

eas, and a good portion of the Narmada valley in the Madhya Pradesh. The name *Khari Boli* (i.e. pure speech) is used both for the original dialect of Delhi and Meerut, and for the modern High Hindi developed by Lalluji Lal, though the two are distinguished. That spoken in the western side had originally a good mixture of Arabic and Persian words which were gradually replaced by Sanskrit derivatives. The dialects of Eastern Hindi include Avadhi, Bagheli and Chhatisgarhi. Of these, the chief literary dialect is Avadhi spoken in the region of Ayodhya and the neighbouring areas. Avadhi is also known as Baiswari. Bhojapuri is the spoken dialect of Eastern Uttar Pradesh and South-western Bihar adjoining areas.

URDU--THE CAMP LANGUAGE

Urdu literally meaning 'Camp' was originally the camp language with words from Persian and Arabic origin being introduced in it, and the Persian character was used for writing it. Muslim court influence extended its use far and wide, and it eventually became a literary language. It was the vehicle of polite speech amongst those who did not know Persian. The latter continued to be the court language even under the East India Company till 1837 when it was replaced by English. In Uttar Pradesh Urdu was in good use in courts for ordinary purposes--like Registration, issuing of summons, etc., till the simultaneous use of Devanagri for summons in the last decade of the last century. At present Hindi has been the sole language of the state administration, though some recognition has been given to Urdu without

its being declared as the second language. The grammar of both Hindi and Urdu is the same, the script, however, varies. Nagari written from left to right derived from ancient Brahmi is used for Hindi, while Urdu is written in the Persian script written from right to left.

LITERATURE-SANSKRIT

The geographical data supplied by the humans of the Rigveda show that Uttar Pradesh had not become the centre of Aryan's activities at that time. The Yajurveda introduces a geographical area different from that of the Rigveda. The centre of civilization as also of literacy and religious activities now shifts to the Kuru-panchala region, from Delhi to Bareilly in Uttar Pradesh. The Brahmana literature was also composed in this region. This literature subsequently spread eastwards or Madhyadesa (mid-land) to Kosala (Ayodhya) and Videha (Mithila) in Bihar. The Upanishads constituting a distinct class of works, aiming no longer at obtaining earthly happiness and subsequent bliss through sacrifice, but securing through correct knowledge release from mundane existence by absorption in the world-soul. The great fundamental doctrine of all the Upanishads is the identity of the individual *atman* with the world *atman*, being summed up in the famous formula *tat tvam asi* 'thou art that'. With this doctrine is closely associated the theory of the transmigration of souls. There are eighteen Upanishads out of these the two longest and most important ones are the *Brihadaranyaka Upanishad* and the *Chandogya Upanishad*. The last phase of Vedic literature constitutes the *Srauta-Sutras*

and the *Griha-Sutras*-prescribing ritualistic formula relating to sacrificial fires and the oblations offered in them. The *Griha* or *House Sutras* give the rules for the numerous ceremonies connected with the domestic life of a man and his family from birth to death and after. These supply abundant material for the history of civilization. Besides these, the subject-matter of the third branch of the aphoristic literature, the *Pharasa-sutras*, is custom. These are the earliest Indian works on law, treating fully of its religious, but only partially and briefly of its secular aspect. Grammar is represented by the epoch-making work of Panini (5th cent. B.C.) on which Katyayana and Patanjali wrote their comments and great commentaries (*mahabhashva*). Patanjali refers to the invasion of Yavanas (Indo-Greeks) reaching as far as Saketa (Ayodhya) and Pataliputra. He seems to be connected with Uttar Pradesh.

LITERARY CHARACTER OF SANSKRIT LITERATURE

The literary character of the later period differs from that of the earlier one in matter, spirit and form. Vedic literature is religious, Sanskrit literature is secular. The religion itself in this period has undergone modification. The leading Vedic gods of the Veda are sunk to a subordinate position while the Hindu Brahmanical Trinity-Brahma, Vishnu and Siva-become the chief gods of worship. New gods and goddesses such as Kubera (the god of wealth), Ganesa (god of learning), Karttikeya (god of war), Sri or Lakshmi (goddess of prosperity), Durga, and Parvati (wife of Siva) emerge on the religious horizon. Sanskrit litera-

ture reverts on the whole to the use of verse prevalent in the earlier Vedic age. The poetic style, however, becomes more artificial owing to the frequent use of long compounds and elaborate rules of poetics. The period is associated with the rise of epic poetry. *Itihasa*-legend, *Akhyana*-narrative and *Purana*-ancient tales form one class, and *Kavya* or artificial epic the other. The *Mahabharata* belongs to the first group and the *Ramayana* to the other. The latter is, in the main, the work of a single poet, homogenous in plan and execution. The *Mahabharata* in 100,000 slokas is a congeries of parts, its nucleus overgrown with didactic matter. The epic kernel of the *Mahabharata* or the 'Great Battle of the descendants of Bharata', records the eighteen days fight between the two cousin brother—Duryodhana, leader of the Kauravas, and Yudhishtira, head of the Pandavas, for the throne of Kurukshetra. The whole work bears the aspect of an encyclopedia of moral teaching.

The *Bhagavad-Gita*, a philosophical poem in eighteen cantos, is an important portion of this great Epic. The main story of the *Ramayana*, as related in the five original books, centres round the dynastic history of the Kosala history from King Dasaratha onwards. The machination of Kaikeyi, one of his queens, leads to the banishment of the eldest son Rama into exile, his fourteen year's period of tribulation in forest, the elopement of Sita by Ravana, and finally ends in the fight against Ravana of Lanka (Ceylon). The plot of *Ramayana* consists of two parts. The first one ends with the return of Bharata to Ayodhya, and the second one records Rama's period of exile in the

south. The *Ramayana* story has also been the subject of many other poems as well as plays. It has been translated into many Indian vernacular. The most important is the Hindi version of Tulsi Das's (1532-1623) *Ramayana* and that of Kambana in Tamil.

SANSKRIT AND BELLES-LETTERS-- ASVAGHOSHA AND KALIDASA

The conclusive proof of the use of Sanskrit for *belles lettres* is evidenced by the epics of *Asvaghosha* and his dramas in which he uses Sanskrit language to popularise Buddhism. His two works *Buddhacharita* and *Saundarananda* are very good specimens of *Kavya* literature. So also is his drama-*Sariprakarana*—found in fragments in Central Asia.

Sanskrit thus becomes the language par excellence for secular literature. Inscriptions, particularly those of Rudradaman (2nd cent) and Samudragupta (4th cent) as well provide evidence of the artificial or court epic called *Kavya*. Kalidasa (4th cent A.D.), the most famous of the nine genius of Vikramaditya (identified by some with Chandragupta II) is noted for his two famous works *Raghuvamsa* and *Kumara Sambhava*, dealing with the 'Race of Raghu' and 'Birth of the War-god' are noted for originality of treatment and beauty of thought and style. The former describes the life of Rama, together with an account of his forefathers and successors. The narrative moves rather swiftly and abounds in apt and striking similes. The style is simple. The *Kumara sambhava* consists of seventeen cantos. The first-six are entirely devoted to the courtship and wedding of Siva and Parvati, the parents of

the youthful God Kumara. Description is the prevailing characteristic of the poem. It is distinguished by wealth of illustration, and abounds in poetical miniature painting.

FROM SRI HARSHA TO RAJASEKHARA

Sri Harsha, King of Kannauj (606-647 A.D.) was not only a great patron of learning and letters, but was himself a poet of no mean order. Three plays, viz., the *Ratnaveli*, the *Priyadarsika* and the *Nagananda* are ascribed to him, though some scholars raise doubts regarding Harsha's authorship of these plays. Bana, Mayura and Divakara enjoyed his patronage. Bana is the author of the *Kadambari* and the *harshacharita*. He praises Harsha for his poetic genius. *Nagananda* is a play (*nataka*) in five acts and brings about a harmonious blending of Buddhism and Hinduism. The other two are for the most part composed in imitation of Kalidasa's *Malavikagnimitram*, with the same plot. In the *Priyadarsika* he introduces into his play a new device of drama within a drama (*garbha-nataka*), adopted for the first time in the history of Sanskrit drama. This is later on used by Bhavabhuti (8th century) in his *Uttara-Rama-charita* and by Rajasekhara (10th cent.) in his *Balaramayana*. Bhavabhuti was the court poet of Yasovarman, King of Kanyakubja (beginning of 8th century). He was himself a royal poet, and writer of *Ramabhyudaya*--the story of Rama in six Acts. Bhavabhuti's *Mahavira-charita* in seven Acts depicts the earlier life of Rama--the warrior, while his *Uttama-Ramacharita*, also in seven Acts, deals

with the story of the *Uttarakanda*, of the Ramayana. The third--a social drama--*Malati-Madhava* treats of the lore between Madhava and Malati through different stages of development. His style is rugged and the work abounds in descriptive passages and long compounds. He, however, excels himself in treatment of pathos (*karuna*) and his portrayal of love is more spiritual than sensuous. *Hasya* (humour) is rare in his works. Bhavabhuti's pupil Vakpatiraja, the author of *Gaudavaho*, was also a court poet of King Yasovarman.

The court of Kanyakubja had another poet-cum-dramatist Rajasekhara of the Yayavariya family of Maharashtra and his wife Avanti Sundari, an accomplished princess of the Chahamana family. He was the Guru of King Nirbhaya alias Mahendrapala, while his *Balabharata* was composed for his successor Mahipala. He is placed at about A.D. 900. The *Balaramayana* is a Rama play (a *mahantaka*) in ten acts with an embryo act (*garbhanka*) in the third. The *Balabharata* is only fragmentary. The *Viddhasalabhanjika* is a *Nataka* in four acts. It is followed by *Karpuramanjari*, *shattaka* play in Prakrit, composed and staged at the request of his wife Avantisundari. His *Kavyamimamsa* is an elaborately planned work on poetics. Another poet Kshemisvara wrote his *Chandakausika* for Mahipala, probably of this very family of Gurjara-Pratihara of Kannauj. This drama in five acts deals with the Harischandra legend of the *Markandeya Purana* without displaying any distinct dramatic merit or high poetical ability. The other work *Naishadhand* is based on the story of Nala.

SANSKRIT LITERATURE AND UTTAR PRADESH

A review of Sanskrit literature and the contribution of Uttar Pradesh and its scholars in its development could only be in a superficial manner in the absence of any authoritative account of the author's homeland. It is only through the association with his patron, the ruler of this part of the country, that some reference could be made to the evolution and development of Sanskrit literature. Further, Sanskrit was fast losing its position as the spoken language, *Paripassu* with the growth of the canonical languages of the Buddhists and the Jains, and of various other vernaculars. Sanskrit, however, continued to be used as the chief vehicle for exchange of thought among the learned till very late times. The literature in Sanskrit had its appeal more or less to the learned than to the common masses. The theme, however, continues to be drawn from the Epics or the Puranas. The poet only displays his learning with his infinite vocabulary, his mastery over sound and sense, and his power to execute some wonderful and intricate devices. The Sanskrit literature and the erudite scholars in that sacred language as a class are torn away from the masses and have to be content with in their own group of scholars or in the service of the ruler. In Sanskrit literature one equally misses the revelation of the poet's personality. The dramas were no doubt composed for exhibition at the behest of the patron's desire. Other branches such as medicine, philosophy and even astronomical sciences were growing and productive. The erudite scholars in these disciplines were not lagging behind. So also the *Dharma-Sastras* and the *Smritis* were engaging the attention

of commentators like Medhatithi on Manu's *Dharmasastra*. He was a northerner and probably belonged to Kashmir.

LYRIC POETRY

Reference might as well be made to Lyric Poetry in Sanskrit literature. Its earlier specimens are the *Meghaduta* or 'Cloud Messenger' of Kalidasa, as also his *Ritusamhara* or 'Cycle of Seasons'. A lyric of much beauty is the *Chaura-panca-sikha* or 'Fifty stanzas of the thief' by the Kashmiri poet Bilhana. The greater part of Sanskrit lyrical poetry is usually in the form of single stanzas. Several poets composed collections of these miniature lyrics. The most distinguished writer of this type is Bhartrihari, a celebrated poet and grammarian, who is said to have been the brother of Vikramaditya. He wrote three *Satakas* or collections of verses, called *Sringara-Sataka*--on amatory matters; *Niti Sataka*--on poetry and ethics; and *Vairagya Sataka* on religious austerity. He was also the author of a grammatical work of repute called *Vakyapadiya*. The *Amaru Sataka* or Hundred Stanzas or *Amaru* is the most important lyric collection. The author is a master in the art of painting lovers in all their moods, bliss and dejection, anger and devotion.

The transition from pure lyric to pure drama is represented by the *Gitagovinda* or 'Cowered in Song'. The subject is the love of Krishna and the beautiful Radha, their estrangement and final reconciliation. It is a highly artificial poem, but its author Jayadeva exhibits perfection of form by combining grace of diction with

ease. The poet has adapted the most varied and melodious measures to the expression of exuberant and erotic emotions with a skill, rather unsurpassed.

FAIRY TALES AND FABLES

Fairy tales and fables provide the moralizing tone prevalent in classical Sanskrit works. Verses containing ethical reflections and proverbial philosophy are characteristically introduced. A distinguishing feature of this branch of literature is the insertion of a number of difficult stories within the framework of a single narrative. This process is often repeated by interposing other tales in a secondary story. The *Panchatantra* is the most important and interesting of this class. It is impossible to say when this collection first assumed definite shape. It was translated in the sixth century into Pehlavi, the then literary language of Persia and later on into Syriac and Arabic. The similar collection is the *Hitopadesa* or 'Salutary Advice', which is equally one of the most popular works in India. It is based chiefly on the *Panchatantra* in which twenty-five of its fifty-three fables occur. Both are Brahmanical works. Apologues and fables were equally current among the Buddhists. The *Jatakas* tell such stories about Buddha in previous births. The *Vetalpancha-vinSati* or Twenty-five tales of the Goblin, *Simhasana-dvatrimsika* or 'Thirty-two stories of the Lion-seat' and *Suka-saptati* or 'Seventy stories of a Parrot' as well come in this class of literature. It is difficult to trace the authorship of these works, through Vikrama of Ujjaini is supposed to be the listener of the former two. *Tutinama* is

the Persian recension of *Suka-Saptati* also translated into Urdu.

PHILOSOPHICAL LITERATURE- VEDANTA AND MIMAMSA

Ethnics, forming part of the poetical Sanskrit literature, is excluded from the domain of systematic philosophy which deals mainly with metaphysics, psychology and logic. Six orthodox systems and three heterodox ones around the Brahmanist point of view figure in Sanskrit literature of this class. Common to all are the belief in transmigration dependant on retribution, and also in salvation, or release from transmigration. These two doctrines have dominated Indian thought through the ages, and only the *Charavakas*--the school of the materialists, deny these. The ultimate cause of transmigration is held to be 'ignorance' (*a-vidya*) which arouses the desire (*trishna*-thirst) resulting in action. This ignorance is dispelled by some form of saving knowledge, not by faith. The leading philosophical system is Vedanta (end or goal of the Veda) which concentrates on the identity of the individual soul with God (Brahma)--the eternal, infinite and unchangeable. Its fundamental tenet '*tat tvam asi*' 'thou art that' eliminates the semblance of any distinction between the soul and the God. Two forms of knowledge (*vidya*) are distinguished in the Vedanta, a higher (*para*) and a lower (*apara*). The former is concerned with the Supreme and Impersonal Brahma which is without form or attribute, and the latter with the inferior and personnel Brahma, the Lord (*Isvara*), the creator of the world. The doctrines of

Vedanta are laid in the *Brahmasutra* of Badarayana. In contrast with the speculative Vedanta, the Mimamsa is concerned with the practical side of Vedic religion, as found in the Brahmanas and the ritual literature. It chiefly discusses the sacred ceremonies and the rewards from their performance. Its doctrines were formulated by Jainism in the *Karma-mimamsa-sutra*. The oldest commentary on this text is that of Sabarasvamin which in turn was commented upon about A.D. 700 by the great Mimamsist Kumarila in his *Tantra-Varttika*. The Vedanta and Mimamsa are paired together.

VAISESHIKA AND NYAYA

Another closely connected pair of orthodox systems is represented by the Vaiseshika and Nyaya schools of philosophy. Their main content is a strict classification of ideas, and the explanation of the origin of the world from atoms. The former *Vaiseshika*--as the term *visesha* suggests--lays emphasis on the theory of atoms--consisting of the original six-substance, quality, motion, generality, particularity and inherence, to which a seventh, non-existence (*abhava*) was added later. Soul (*atman*) is here regarded as without beginning or end, and as all-pervading while mind (*manas*) is the internal organ, which alone enables the soul to know the external objects as also its own qualities. The *Nyaya* is only a complementary development of Kanada's system with a detailed and acute exposition of formal logic constituting its specific character. The system besides dealing with the means of knowledge namely, perception, inference, analogy

and trustworthy authority, treats exhaustively of inferences and fallacies. The tenets of the system are set forth in the *Nyaya-sastra* of Gotama.

SANKHYA AND YOGA

The Sankhya and the Yoga systems are clubbed together. Kapila, the founder of the rational Sankhya School which admits of matter as one entity and an infinite plurality of individual souls on the other. It recognises the distinction between soul and matter, and the existence of a Supreme soul is denied. Primordial matter, (*prakriti*) though unconscious, contains an inherent power of evolution. It is developed in the interest of souls (*purusha*) which are, however, entirely passive during the progress, Karma alone determining the course of the evolution. At the end of the Cosmic period, all things are dissolved into primordial matter. The alteration of evolution, existence and dissolution form a series of cycles which has neither beginning nor end. The oldest surviving manual of the system is the *Sankhya-Karika* of Isvara-Krishna (5th cent. A.D.).

The form of mental asceticism as the best means to saving knowledge, called the Yoga system, is associated with the Sankhya system. Its founder was Patanjali, not the grammarian. His *YogaSutra* introduces the doctrine of personel God. It deals with the methodical inculcation of mental ascaticism. Yoga means concentration of the mind on a particular object. The influence of the Yoga system is prominent in the later Upanishads and particularly the *Bhagavad-Gita* called *a-yogasastra* or 'manual of Yoga'.

THE HETERODOX SYSTEMS

Besides the six orthodox systems, mentioned above, the three heterodox systems are those of the philosophical religions of Buddhism and Jainism. Life being nothing but suffering. The chief aim of both is to redeem mankind from the misery of mundane existence by suppressing desire through renunciation and showing unbounded kindness to all creatures. While Jainism retained the belief in the existence of the human soul, Buddhism denied its existence and affirmed that salvation is an annihilation of self. The earlier Buddhist literature in Pali is called the Tripitaka or 'The Three Baskets'-including the *Vinaya* or canon law, the *Sutta-pitaka* or 'collection of Sutras'-containing discourses for the laity, connected with the Doctrine; and the *Abhidhamma-pitaka* containing an exposition in detail of the Moral Law. The contribution of the Buddhist centres in Uttar Pradesh--particularly Sarnath where the first discourse was given by the Lord and Sravasti, noted for the *Jetavana vihara*--in the projection of Buddhism in the life time of Buddha need be stressed. The Jain canons are in Prakrit and Mathura was an important centre of the jains, as is evident from the finds of inscriptions relating to their religious order in Mathura.

LEXICOGRAPHY AND NATURAL SCIENCES

Lexicography, poetics, Mathematical sciences and astronomy were other areas of Sanskrit studies and compilation of works. In the absence of recorded names of authors, it is rather difficult to pin-point the association of authors of

works relating to these disciplines with Uttar Pradesh. The *Amara-Kosa* or 'Dictionary of Amara Simha', the prominent work in Sanskrit lexicography, *Abhidhana ratnamala* or 'Necklace of Names of Halayuddha, *Vaijayanti* of Yadava-Prakasa are some of the important works in Lexicography. The Jain scholar Hemachandra (A.D. 1088-1142) compiled three Sanskrit dictionaries, besides a Prakrit one and a Prakrit grammar. The oldest and most important work treating of poetics is *Bharata's Natyasastra* or 'Treatise on Dramatic Art', probably of the sixth century A.D. Dandin's *Kavyadarsa* or 'Mirror of Poetry' (c. A.D. 600) deals with styles of composition, poetic ornament, metrical tricks and puzzles, besides referring to blemishes to be avoided by poets. Aryabhatta, the real founder of Indian astronomy, the author of *Aryabhatiya* is noted for his theory of the rotation of earth round its axis, and explaining the cause of the eclipse of the sun and the moon. Medical literature in Sanskrit is not wanting. Besides the *Charaka-Samhita* and the *Susruta-Samhita*-dealing with the science of medicine and surgery respectively, the *Ashtanga-hridaya* of Vagbhata (probably 6th cent. A.D.) is a notable addition to the knowledge of medical science.

VERNACULAR LITERATURE-HINDI

Reference has already been made to the development of Hindi language and its dialects-*Avadhi* and *Khariboli*. Vernacular literature is essentially religious, dealing with some devotion towards some deity-Rama or Krishna, or Siva with his energetic power in

association with Durga. It is interesting to note that in contrast to the Sanskrit writers, the greatest of the Hindi poets came from humble origin or were brought up in poor circumstances. Tulsi Das, although a Brahman by caste, was an abandoned child. He was picked up and educated by a wandering ascetic. Kabir was a weaver, and Dadu a humble cotton-trader. Sur Das too was from a poor background. Kabir was a disciple of Ramanand. The founder of the *Kabirpanthi* sect, was opposed to the whole system of idolatrous worship of the Hindus as well as the sophistication of the Mohammedan religious heads. He laid stress on service to humanity and truth and was devoted to Rama, 'the creator'. He was a prolific writer. His best known works are the Collection of *Sakhis* (5000 Sayings, each consisting of one stanza) and *Raminis* (Short doctrinal poems). The mingled wit and wisdom of Kabir's teaching, together with the purity of his theism have accorded him and his writings eternal fame. These are all written in western Hindi. Tulsi Das (1532-1623), the seventh in descent in succession of master and pupil from Ramanand, was one of the greatest reformer and one of the greatest poets of India. All forms of religion, all beliefs and all forms of non-belief in the ordinary polytheism of the many Hindu cults, according to Tulsi Das, were purely accidental without distrusting the truth that lay in complete surrender to that Supreme Being, the all-merciful Rama. He conveyed his message through the medium of some of the most beautiful poetry written in Avadhi

(Eastern Hindi). It is copious in vocabulary and musical in tones, cleverly wielded with a master's hand. His *Rama-charitamanas*--the 'Lake of the Gestes of Rama' is quite independent of Valamiki's Sanskrit Ramayana. It is a work of a great genius who appeals, not to scholars, but to the voiceless millions of his country. His other works are *Gitavali* (a sort of Gospel of the Infant Rama), the *Kavitavali*--the poems, the *Vinayapatrika*--the Petition, a volume of prayers addressed to Rama when the poet was in great mental distress. The great Linguist Grierson points out, 'Looking back along the vista of centuries, we see his noble figure unapproached and solitary in its niche in the temple of Fame, shining in its own radiance as the guide and saviour of Hindustan.'

While the literature of Rama is mostly epic, that of Krishna is nearly entirely lyric--a composition of high degree of excellence. Vallabhacharya, a Telaingana Brahmana, settled at Vrindavana (near Mathura) in the early part of the sixteenth century, was the great exponent of Krishna cult. Chaitanya, his son-in-law, was the founder of the allied sect in Bengal. Vallabhacharya's most famous successor was Sur Das, the blind bard of Agra. His *Sura-sagar* (said to contain 60,000 lines) is written in *Braja Bhasha* dialect of Western Hindi and his language is considered to be the purest specimen of that form of speech. Sur Das's successor, Behari Lal of Jaipur, composed *Sat-Saiva* or collection of seven hundred detached verses.

Besides the Bhakti literature, the Bardic Chronicles in Western Hindi include *Prithviraj-Raso* of Chand Bardai. He wrote in an old form of Braj Bhasha dialect. It is the earliest work (12th cent. A.D.) dealing with the master's deeds and provides as well as contemporary history of Northern India of the time. A bardic epic still recited by professional minstrels is the *Alhakhand* of Jagnayak (c. 1173) relating the heroic exploits of Alha and Udal (Udai Singh), the two chieftains of Bundelkhand. Later on, in the 14th century, the bard Sarangdhar celebrates his patron's valour against Alau-ud-din Khilji in his *Hammir Raso* and *Hammir-Kavya*. The secular poetry of the period between 15th to Early 17th century is represented by the works of Sufi mystics and by narrative romances, the *Mrigavati* of Qurban (c. 1500) and the *Padmavat* of Malik Mohammed Jayasi (c. 1540) of the village Jayasa in the Rai Bareilly District of Uttar Pradesh. Later works of this type are *Chitravali* (1613), *Jñanadipaka* (1619) and *Indravati* (1744), all in Avadhi and written by Muslims Usman, Sheikh Nabi and Nur Muhammed respectively.

The *Riti* (*ars poetica*) followed the *Bhakti* period in Hindi literature. The *Rasika-Priya* (1591) and *Kavi-Priya* (1601) as also *Rama-chandrika* (1601) of Keshava Das (1555-1617) are musical and arresting in their variety of excellence. The *Sat-sai* of Abdur Rahim Khankhana (1556-1613) is courtly and world-wise. So also is the *Sat-saiya* or collection of seven hundred detached verses of Behari Lal, mentioned earlier, centre on amorous utterances of Radha and Krishna. Chin-

tamani Tripathi and his three brothers Matarama, Bhushan and Jatashankar from Tikawanpur in Kanpur district were the most distinguished Hindi poets. Matarama produced the most lucid of all the rhetorical works of this period, *Lalitalalam* and *Rasaraj*. Lal Kavi (1657-1707) is noted for his work *Chatra Prakasa*, a history of the Bundel kings and especially his patron Chatrasal. Deva's *Prem-chandrika*, a treatise on *ars amoris* is his best known work. There was dearth of poetry later in the eighteenth century, but the *Bhramaragita* idylls in *Sujan-Sagar* of Ghananand (1689-1739) and the *Kundalivas* of Girihar (c. 1713) and the Jagad-vinod and Padmabharan of Padmakar Bhati (1753-1833) deserve mention. The last one provides as polished an ending to the *riti* period as Bihari's *Sat-sai* was its beginning.

HINDI PROSE

The Hindi prose though known in earlier isolated works developed into a literary vehicle early in the 19th century through Insha Allah's novel *Rani Ketaki-Ki-Kahani* (c. 1800) as also through the writers of Fort William College, Calcutta, Sadal Mishra and Lalluji Lal--the author of *Prem-Sagar*--being the Hindi translation of a part of the *Bhagavat-Purana* and through the presses established by missionaries first at Serampur and later throughout Upper India. Raja Shiva Prasad popularised Hindi prose through his *Banaras-Akhbar* which had no doubt an admixture of Persian words. On the other hand, Raja Lakshman Singh's translation of *Shakuntala* (1868) in style was more akin to Sanskrit. Great influence on the development of Hindi was

exercised by 'Bharatendu' Harish Chandra (1850-85), poet, dramatist, historical novelist, editor and literature. New literary forms were adopted: The *Chandra-Kanta* series of novels of Devakinandan Khatri (1861-1913) are no doubt disconnected fantasias. Gopala Ram Goswami (1870-1938) introduced the picaresque short story and Kishori Lal Goswami produced insipid echoes of the Bengali novel. Mahavir Prasad Dwivedi (1870-1938) promoted a high standard of prose-writing through his editorship of the periodical *Sarasvati* (1903-60) and so also did Shyam Sundar Das and his successor Ramchandra Shukla of the Banaras Hindu University. Prem Chand (1880-1936) transformed the Hindi novel from a shadow to a solid reality. Idealism and sincerity of his works are combined with vivid characterization and great insight. He presents a picture of the socio-economic malaise of his time. Of his many novels, *Godan* (1935) is the finest in Hindi while his short stories are masterly.

HINDI POETS AND WRITERS OF THE 20TH CENTURY

Among other prose writers of the twentieth century in Hindi may be mentioned Ilachand Joshi, Jainendra and Bhagwati Charan Varma--now all dead, who exploited Freudian ideas. Another great Hindi writer Brindaban Lal Varma's novels are historical romances, while Hazari Prasad Dwivedi's *Bana-Bhatta-ki-atma-katha* is a quasi-autobiography. Yashpala's ably planned and imaginative novels are inspired by Communist ideals. Amritlal Nagar's novels portray the changing cultural ethos of

the times, particularly in the vicinity of his own city of Lucknow.

Among the poets, Jaya Shankar Prasad (1890-1937) raised *Khari-boli* poetry to a new level, especially by his mystic *Kamayani*. He was also an accomplished dramatist and after his death Hindi drama looked more towards the one-act play. Among the poets and poetesses of ardent nationalist ideals may be mentioned Maithili Saran Gupta who blends classical poetic tradition with political urge, Subhadra Kumari Chauhan--naive and spontaneous, famous for her poem-*Khub lari mardani woh to Jhansi wali rani thi*. Sumitranandan Pant and Suryakanta Tripathi 'Nirala' represent the aesthetic movement, Mahadevi Verma, the religious mystic, and Harivans Rai Bachchan--still alive--the fatalist with his *Madhushala*. Modern trends, often experimental, are represented by Ajneya (S.H. Vatsyayana), leader of the new poetry, Girja Kumar Mathur--still alive--and some others.

URDU LITERATURE

Urdu, like western Hindi, is an Indo-Aryan dialect of the middle and upper Gangetic Doab and the country to the north and south of it. It is an Indian language written in Persian script with a partly Persian vocabulary. Urdu, in course of time, depended more and more on Persian as a source of a new vocabulary and idiom, as also motifs and forms; and for inspiration it has generally to look to Islamic faith. With a few major exceptions, its literature is the work of Muslims writers. The earliest extant works of Urdu prose date from the 14th century.

These are of historical and religious rather than of literary interest. The three important centres of Urdu have been the Deccan-Hyderabad, Delhi and Lucknow. It flourished first in the Deccan (17th) and then in Delhi (in the 18th cent) and later on in Lucknow. The latter two cities continued to dominate the Urdu literary scene until the beginning of the 20th century.

The first grade age of Urdu poetry is characterised by the domination of three personalities--Sauda (1713-81), Mir (1724-1810) and Mir Hasan (1727-86). The poets no doubt depended on the patronage of the nobility after the rapid dissolution of the Mughal empire. Sauda is pre-eminent as a satirist and his work is an attack on the decadence of his age. A healthy, boisterous humour pervades his work and he sincerely laments the decline of Delhi. The same distress finds frequent and poignant expression in the poetry of Mir, who is primarily a love poet, portraying all its manifestations in the Muslim Society of the times. Most of his work is in the form of *ghazals* or short lyrics, the most favoured and the most developed of all the classical forms. Mir's *Ghazals* embody the finest expression of those values which are to a great or lesser extent shared by all. The verse often moves simultaneously on several planes, and the 'beloved', obviously the poet's mistress, may also be the Divine Beloved with whom the mystic seeks to be passionately united. Love is the force which should govern all human relationship. Mir's single work, his *Masnavi* (verse romance) concentrates on the love of Badr-i-Munir and Benazir. It is still

very popular. The story is set and its scenes of splendour recalling Mughal lustre at the height of its glory. In this work construction, characterization and dialogue are all of a very high order.

Nazir Akbarabadi (1735-1830) passed his life among ordinary people. He describes the revelry of popular festivals, both Muslim and Hindu, the seasons and recreations and a zest for material pleasures of life. Not long after is Ghalib (1797-1869), described as the first of the moderns, interested in the development of the potentialities of his own age and not in the re-establishment of old values. He belonged to Agra but spent a greater portion of his life in Delhi in penury circumstances on the doles of others without compromising his self-respect and honour. A shrewd, humorous and profound observer of men and their institutions, sketical about religion, he was critical both of the old order, and of the new, unwilling to climb down and accept the values of either. Anis (1801-74) belonged spiritually to the old world. He was the undisputed master of the *marsiya* or elegy, a long poem composed for recitation in assemblies gathered to mourn the martyrdom of Hussain and his 71 companions at Karbala in A.D. 680. Lucknow has been famous for its Moharum in which these *Marsiyas* continue to be recited.

URDU PROSE

The 19th century saw the true beginning of Urdu prose literature more or less simultaneously with that of Hindi, beginning with the Fort William College at Calcutta. Outstanding among these *Afsanas* are Mir Amman's *Bagh-o-Bahar* 'Garden of Delight' ; Haider Baksha's *Tofa-Kahani* and Ikram Ali's *Ikhwan-us-*

Sauda. Ghalib gave a death blow to the type of prose introduced in Fort Williams's novels. The conversational style of his letters set a new standard superseding the old. Ghalib was personally interested in good Urdu prose writing. Other prose writers including Nazir Ahmad (1831-1912), one of the best of all Urdu prose stylists and a narrative writer of great realistic power, and Hali (1837-1914), the author of the long poem *Musaddas* describing the past glories of Islam in sharp contrast to the fallen fortunes of the Indian Muslims at that time, and calling on them to work for national regeneration. His best poetry in his *ghazals*. As a critic his major work is *Sher-o-Shairi* (1896) describing the main branches of Urdu poetry. As a complimentary to Hali's work is *Ab-i-Hayat* by Mohammed Husain Azad (1827-1910) covering the history of Urdu poetry.

The Lucknow School produced two master minds--Pandit Ratan Nath Sershar (1846-1902), famous for his four-volumes novel *fasana-e-Azad* providing a vivid picture of the Lucknow of his day, and Hadi Hasan Ruswa, author of *Umrao Jan Ada*, technically the most perfect novel in Urdu in the middle decades of the nineteenth century. The humorous journal *Oudh-Punch* (1877-1913) and the witty satirical verse of Akbar (1846-1921) are equally notable as good specimens of Urdu writing. Akbar Allahabadi, though not opposed to western education, stressed by Sir Syed Ahmad, insisted on the need to preserve the traditional cultural value based on Hindu-Muslim unity. He was sympathetic to Indian Na-

tional Congress. Reference might as well be made to Shibli (1857-1914), originally a partisan or Sir Syed and later on sympathetic to Pan-Islamism and Indian nationalism. *Hir Sher-ul-Ajan* covers the whole range of Persian poetry, while his *Muazina-e-Anis Dabir* remains the best study of the Urdu *marsiya*.

20TH CENTURY URDU LITERATURE

The 20th century Urdu literature is noted both for the variety of the subject-matter as also for its wider area of coverage. It ceases to be the monopoly of Delhi and Lucknow; Punjab equally provides authors like Iqbal. Nationalism, Pan-Islamism and Muslim Communalism, and after 1917, socialism and communism, all influence Urdu literature, Poetry both in the classical and in the more modern forms and prose of every kind-journalism, essays, criticism, history, biography, short stories, novels, humorous writings. Among the ghazal writers the major names are those of Hazrat Mohani (of Kanpur), Firaq (of Gorakhpur), Josh (Malihabadi), Jigar (Moradabadi) and many others of Uttar Pradesh. Prem Chand figures prominently as a Novelist and also as a short story writer. The progressive writers include Sajjad Zahir. Many other Urdu prose writers are Kishan Chand, Mantu, Hayatullah Ansari, Ishrat Chughtai and many others. The foundation of the Urdu Academy and the funds provided by the State Government for awards to promising Urdu writers as also providing facilities for learning this language are steps in the direction of enriching its literature and making it more popular.

MEDIA : NEWSPAPERS, RADIO AND T.V.

The media is considered as the fourth State in any country. The Newspaper is democracy's text book. If it is clearly and truthfully written, and the news properly reported and it is read intelligently, then the people are well-informed and could duly appreciate the happenings in the country and abroad. The Newspaper is expected to educate, enlighten and equally entertain its readers. An intelligent reader interprets and evaluates his media of information in terms of its veracity, correct reporting and its impact on his personality as also his life style. The oldest English daily Newspaper of Uttar Pradesh is 'The Pioneer' (1862) which has celebrated its centenary. Originally published from Allahabad, it shifted its office to Lucknow in 1934. It is at the moment also simultaneously published from Varanasi. 'Leader' another daily from Allahabad ceased its publication some decades back. It was the Liberal Party Paper as 'The Pioneer' was an Anglo-Indian one and both had some distinguished editors like C.Y. Chintamani of 'Leader' and Rudyard Kipling of 'The Pioneer'. The 'Northern India Patrika' of the Patrika Group of Calcutta is published from Allahabad. 'The Times of India' published simultaneously from many cities, has also a Lucknow daily edition. The 'National Herald' published by the Associated Journals, continues to be the Congress Party daily brought out simultaneously from New Delhi and Lucknow. Its Hindi and Urdu editions are 'Navajeevan' and 'Qaumi Awaz'. The Delhi editions of 'Hindu', 'Times of India' are equally popular for providing

more national and international news, Business features, editorials and articles of topical interest from the pen of eminent writers. Some papers as well carry syndicated features of which the 'Indian News and Feature Alliance' of New Delhi founded by Durga Das is one such body.

Among the vernacular Papers--those published from Lucknow include-*Jagaran*, *Aj*--the oldest one, 'Swatantra Bharat', 'Navajeevan', 'Pratidin'--an evening paper, 'Amrit Prabhat' from Allahabad, 'Amar Ujala' from Agra and many others with local or restricted circulation. Among the Monthly Magazines may be mentioned 'Lucknow', 'Maya' and 'Manoharkahaniya' from Allahabad and of course 'India Today' which is published from New Delhi but has wide coverage in Uttar Pradesh. Reference has been made to the Newspapers and Magazines published in U.P. and having wide coverage here. 'Blitz', the Bombay Weekly in English, Hindi and Urdu has a Bureau in Lucknow.

Besides the non-official media for providing information and entertainment, the Information and Publicity Department of the State with its chain of District Information Offices issue press notes and messages. The State Publication Bureau brings out 'Uttar Pradesh Manual, Uttar Pradesh Masik, Naya Daur' (Urdu), 'Samachara Darshan' etc. There are also a series of booklets and annual diaries issued by the Directorate.

The Television Centre in Lucknow and Kanpur as also the Relaying ones in

Allahabād, Varanasi, Agra, Mussoorie and Gorakhpur have practically covered the whole of Uttara Pradesh with the exhibition of their programmes broadcast directly from Lucknow and the network from Delhi. The Radio Stations number 10 with the main one located at Lucknow since 1938. Both Television and Radio are powerful Media catering to the enlightenment and entertainment of the people of the State in developing activities as also news and views, serials, dramas, skits and features and talks on subjects of topical importance. Both Television and Radio are not primarily urban culture oriented. The Rural people have their special programmes of folk lore, music,

dance and above all, guidance on agriculture, horticulture and fruit preservation, as also on fisheries and allied matters. The workers--industrial and others and women too have their special programmes. These are socio-economic and culture-oriented. The cultural heritage too has its share in the Media programme. Feature films and film songs are, of course, source of great entertainment and equally educate people. Family Planning and other items relating to Family welfare (*Parivara Kalyana*) are given due publicity through these media. The State has made considerable progress in enlightening people through official and non-official medias.

VIII

ECONOMIC LIFE

An all-round development of agriculture, industry and trade characterises the prosperity of the people in any age. In this task of achievement the role of private enterprise as also State encouragement, participation and effective control over forces of exploitation is no less significant. Traders and businessmen, industrialists and entrepreneurs constitute the private sector while the public one has a total State participation as also complete control over it. The line of demarcation between the private and public enterprises is effectively drawn and properly planned to avoid unnecessary friction as also competition. The two are not, of course, exclusive of each other's concern but are expected to be mutually interdependent with the State offering full protection where necessary, and cooperation where desirable. The situation, therefore, demands proper planning for achieving best possible results in terms of rise in national income.

Uttar Pradesh, the first in population and fourth in area among all the States of the Indian Union, however, happens to be comparatively not so rich as its situation and manpower demand. Like

other States in the country, the basic economy here rests on agriculture which is rich, varied and progressive. The two main crops are *Kharif* or autumn crops sown during monsoon rains in July and reaped in October or November, and the *rabi* or spring crops sown in October or November and reaped in March or April. Now in between there is a third one which is a cash crop consisting of vegetables. All this has become possible because of irrigation and use of fertilisation. The great *rabi* staple is wheat, with barley grown on lighter soils. Pulses are widely grown, and millets too on poorer or unirrigated land. Locally sugarcane, good-quality cotton, and tobacco are important cash crops. Fodder is equally grown to meet the demands of the cattle population which here is much more than in any part of the country. Three quarters of the land is cultivated, and there is little waste land. There is also a scheme for the reclamation of *usar*-waste or barren land, and much progress has been made in this direction. The farm land villages are self-contained units. The steady improvement of techniques and yields have led to the release of a good bit of labour force

from the land. It clusters round the nearby towns which have become great modern manufacturing centres. A fuller survey of the economic life of the State would necessitate consideration of agricultural-industries, cottage industries, Heavy industries, transport and communication facilities and progress and other aspects connected with economic life.

AGRA-BASED INDUSTRIES-- SUGAR CANE

The agro-based industries in Uttar Pradesh have sugar industry as the most important one. There are 90 sugar factories in the State (including 21 Cooperative Sugar factories), out of which 40 are located in Western Uttar Pradesh, followed by 34 in Eastern Uttar Pradesh, 11 in Central Uttar Pradesh, 5 in Hill Region (4 in Nainital District and one in Dehra Dun District). Among the districts, Meerut with its 1.30 lakh m. tons production ranks first, followed by Deoria (1.27), Saharanpur (1.18), Bijnor (1.02), Kheri (0.92), Nainital (0.83) and Muzaffarnagar (0.83) lakh m. tons. The total annual production as recorded in the Atlas of U.P. (Plate 33) is 20.35 lakh metric tons which is nearly 24.7 per cent of the total national sugar production. Nearly 25 lakh farmers are engaged in cultivation and more than 1 lakh workers are employed in sugar factories besides more than one million workers engaged in Khandsari and gur industries. Its contribution in the allied industries like alcohol, synthetic rubber and paper industry is equally notable.

Cane development and sugar production have shown marked improvement

in the years following. According to the data as provided in the Uttar Pradesh Annual (87-88), cane crushing was going on in 103 sugar mills in U.P., accounting for a little over 1/4 of the sugar production in the contrary, viz., 25.55 lakh metric tons out of the total production of 85 lakh metric tons. According to the Census, ten new mills started crushing only from that year. Further, two new mills for this purpose were set up at Ghatampur (Kanpur Dehat) and Puwaiyan (Shahjahanpur), which crushed 270 lakh metric tons of sugarcane. Service men, ex-Service men, freedom fighters and their dependents were provided the facility in the delivery of their quota of sugarcane on a priority basis.

KHANDSARI

Besides sugarcane industry, the Khandsari one has as many as 1806 licensed units in the State (up to 1987 January). Out of them, 1607 were in operation crushing 422.36 lakh quintals of sugarcane and producing 17.50 lakh quintals of Khandsari sugar. This number increased to 1728 units in a year's time with the crushing of 479.17 lakh quintals of sugarcane and production of 17.65 lakh quintals of Khandsari sugar.

Cane Development and Research Programmes are equally planned and effectively carried out in the form of high quality seed supply and fertilizers, irrigation facilities, protection of crops from pests and diseases. A Sugarcane Farms Institute has also been established in Lucknow and 4 training centres on behalf of the Institute are being run at Gorakhpur, Shahjahanpur, Kashipur and Muzaffarnagar.

WOOLEN AND TEXTILE MILLS

Lal Imli is the oldest Woollen Mill. It is located in Kanpur. The other one is at Bho-dohi. There are 32 cotton mills. Six out of these are located in Kanpur—popularly called the Manchester of Uttar Pradesh. The cotton mills provide employment to nearly 40,000 workers and contribute nearly 6.5 per cent of the national production. Woollen, silk and synthetics manufacturing units located at Kanpur, Mauranipur in Jhansi district, Kunda in the Pratapgarh District, Etawah, Meerut and Mau have nearly 10,000 workers on their pay rolls. All these mills are not so favourably placed as the Bombay mills, and they produce rather not so fine cloth as the mills from Ahmedabad and Bombay do. Cotton has to be imported for manufacturing textiles, although at one time, U.P. was one of the main cotton producing area in the country. There are 7 Jute Mills in the State providing employment to 6,000 workers. The four Paper mills (Lucknow, Rae Bareilly, Kichha, Nainital), which manufacture paper and paper products, provide employment to nearly 12,000 workers. The oldest Paper Mill is located in Lucknow.

There are 5 large oil mills set up at Ghaziabad, Hardoi and Bitroi in Budaun District. The annual production of vegetable oil in U.P. (1982-83) is 16.40 lakh quintals i.e. nearly 18.6 per cent of the national production. The Food Product industries have 7 big units besides hundreds of small and medium units providing employment to more than one lakh workers. The number of fertilizer factories is 6, located at Gorakhpur, Babrala, Aonla, Jagdishpur, Phulpur and Rae

Bareilly. The two gas factories are in Mathura and Unnao.

ENGINEERING INDUSTRIES

Industrial development in Uttar Pradesh is generated with the setting up several engineering industries. Among these, the electrical and electronics industries are of great importance. These include Bharat Heavy Electronics Ltd. (Hardwar, Jagdishpur, Ghaziabad and Jhansi), UPTRON India Ltd. (Lucknow, Allahabad, Sahibabad, NOIDA (Ghaziabad), Kanpur and Bhimtal) and Indian Telephone Industries (Allahabad, Rae Bareilly and Manikpur in Gonda District). Jagdishpur in Rae Bareilly District is coming up as a great industrial centre with several factories being set up in the private sector.

There are 20 medium and large units engaged in the production of mechanical and engineering goods. The important ones are: Hindustan Aeronautics Ltd. (Lucknow, Kanpur and Sultanpur), Scooters India Ltd. (Lucknow, Kanpur and Agra), Triveni Structural Ltd. (Naini Allahabad), Bharat Pumps and Compressure Ltd. (Naini-Alahabad), Diesel Locomotives (Maruadih-Varanasi), Bicycles (Ghaziabad, Amethi, Sikandarabad and Buland-sahr), H.M.T. (Kathgodam) and Artificial Limbs Manufacturing Corporation (Kanpur).

LEATHER AND OTHER INDUSTRIES

Leather industries at Kanpur, Agra and Unnao are noted for export market. The U.P. State Leather Development and Marketing Corporation at Agra as well promotes the development of allied

industries like Chemicals, Rubber Adhesives and Grindery etc. Plastic industries at Basti, Sikandrabad and NOIDA have very good market in the country. The U.P. Tyre and Tube Ltd. at Rae Bareilly and Synthetic Rubber Factory at Bareilly are equally important. The Modi Tyres and so also the J.K. Tyres are well-established private concerns engaged in heavy industrial production of tyres for trucks and cars.

CEMENT FACTORIES

There are four Cement Factories at Churk, Dala and Karyahat in Mirzapur District and the one at Mandarso near Dehra Dun. They produce nearly 9.40 lakh tones of cement annually. The Churk Cement Factory is the earliest one. It is the first government cement factory. The Karyahat Chunar Cement Project is the country's first and largest cement factory of its kind. Its clinker production furnace is at Karyahat while the production unit is located at Chunar. Another cement factory is constructed at Pithoragarh.

GLASS INDUSTRY

The glass industry is mainly located at Naini (Allahabad), Firozabad (Agra) and Sikandrabad (Bulandsahr).

INDUSTRIAL COMPLEXES

The State Government has adopted the policy of an all-round industrial development in a balanced way. The objectives incorporated in this policy are to ensure optimum use of the existing industrial capacity and raise production by applying new techniques. This policy as well envisages creating maximum op-

portunities of employment. At attempt is being made to develop rural areas, backward districts, hill regions and zero industry districts on priority. In this task necessary facilities of marketing, technical consultancy, assistance etc. to the industries based on natural resources have to be ensured. Along with the establishment of large industries in both the private and public sectors, the industrial policy of the Government also visualises the speedy growth of small, tiny, rural and artisan industries. In the light of these observations as part of the industrial policy, 31 Industrial Complexes have been established by the State Government. An industrial complex comprises those industries which are inter-related insofar as they make complementary demand and enjoy special proximity. Such clustering of inter-related industries is relevant for regional industries development.

The largest concentration of industrial complexes is in the Lucknow Division, followed by Meerut, Kumoun and Faizabad Divisions. Varanasi, Moradabad and Bareilly have not a single industrial complex, whereas, each of Bundelkhand Division (Atara-Paddy based industries) and Gorakhpur Division (Basti-Plastic goods) have only one industrial complex. Besides an electronics industry, eight industrial complexes. Besides an electronics industry, eight industrial complexes out of 31 at NOIDA, Sahibabad, Dehradun, Bhimtal, Almora, Panki, Rae Bareilly and Lucknow produce ancillary electronic goods. These have a good market. Kannauj has an industrial complex concerning perfumery indus-

tries for which this town has been famous for long. Similarly, Roorkee has an industrial complex for the manufacture of drawing and surveying instruments and Meerut has such an industrial complex of sport goods. Unnao's two complexes relate to automobile components and tannery and leather goods. These are quite close to Kanpur which is famous for its leather industries and has a good export market. The New Okhla Industrial Development Authority (NOIDA) established in 1976 for development of an integrated township in a backward area of Dadri Tahsil in Ghaziabad district, has also become a great industrial complex centre. Its shape have been systematically worked out. This Phase I alone generates employment to 38 industrial workers units.

INDUSTRIAL ESTATES

The Industrial Estate programme was launched in Uttar Pradesh in the Second Five Year Plan. This is for ensuring balanced industrial development of the State and for promoting small sector units to generate more employment opportunities. There are 23 urban industrial estates in large towns of the State at Agra, Aligarh, Farrukhabad, Kanpur, Naini (Allahabad), Panki (Kanpur), Bareilly, Partappur (Meerut), Moradabad, Bijnor, Rampur, Azamgarh, Gorakhpur, Lucknow, Hurja (Bulandsahr), Loni (Ghaziabad), Muzaffarnagar, Roorkee, Kashi Vidyapeeth (Varanasi), Mirzapur, Varanasi Almora and Dehradun. These are adequately provided with infrastructural and marketing facilities. The 31 rural industrial estates in small towns promote mostly rural interests.

The largest number of such estates is in the Fyzabad Zone; 10 Harijan industrial estates have been established at Budaun, Fatehpur, Ghazipur, Haldwani, Hardoi, Kalpi, Rampur, Ramnagar (Varanasi), Ramopali (Faizabad) and Surju (Muzaffarnagar). 16 other industrial estates have been set up at Babhadrapur and Srikot (Pauri), Balrampur (Gonda), Bachharawan (Rae Bareli), Mau (Azamgarh), Milak (Saharanpur), Kalpi (Jalaun), Mauranipur (Jhansi), Padrauna (Deoria), Jhansi, Lalitpur, Akbarpur (Faizabad), Balbirkanch (Pratapgarh), Chunar (Mirzapur), Saharapur (Budaun), Nagheta (Hardoi) and Konch (Jalaun).

MINI INDUSTRIAL UNITS

The Industrial policy of the State of Uttar Pradesh also visualises the speedy growth of small, tiny, rural and artisan industries. This is being done along with the establishment of large industries in both the private and public sectors. A total of 380 such mini industrial estates were set up. It was proposed to set up a total of 210,710 small industrial units, as in the Seventh Plan, as against 1,10,710 by the turn of the Sixth Five Year Plan (1984-89). These were expected to provide employment to 14.20 lakh people with an estimated turn over of 4060 crores.

The handicraft sector of the State includes mainly woollen carpets, engraving on wooden articles, stone-engraving ornaments, zari work, bamboo and wooden articles, paper work etc. These products, not doubt, have a large domestic market, but these

are equally in great demand in foreign countries. The carpet industry has been specially developed in districts of Varanasi, Mirzapur, Agra, Mathura, Shahjahanpur, Ghaziabad, Nainital and Almora. Most of the handicraft items exported abroad are from Uttar Pradesh. As such, the State Government lays great stress on the development of handicraft and artisan units by providing facilities for raw material, financial assistance, and marketing the products. By the end of 1986-87, 2,83,617 handicraft and artisan units under the 20-Point Programme in 1987-88, 19,423 units were set up in the State. Further, as against the setting up of the 20,000 small industrial units were set up till February 1988. During this period 29,825 artisan units were set up against the target of 30,000 units. Similarly 2,89,645 units of the industry and service trade were given assistance under the integrated rural development programme (IRDP).

THE INDUSTRIAL DEVELOPMENT CORPORATION

The U.P. Industrial Development Corporation, a specific undertaking for developing Infrastructural facilities, generated 39 industrial areas in 39 districts. It is also providing facilities in nine zero-industry districts viz. Kanpur (Dehat), Fatehpur, Jaunpur, Hamirpur, Banda, Sultanpur, Pauri and Tehri Garhwal. Each growth centre is provided central assistance of 2 crores and an equal amount of financial assistance by the State Government and 2 crores as loan by the State Industrial Corporation. This has resulted in the setting up of the large, medium and

small scale industries. The State Government's sanction for setting up mini industrial estate in the development blocs of the State has also generated employment opportunities in the urban and rural industrial sectors.

THE HANDLOOM INDUSTRY

The Handloom Industry in U.P. occupies the third place in the country after Tamil Nadu and Andhra Pradesh. The production of handloom cloth which was 170 million metres in 1970-71, rose to 625.43 million metres in 1986-87, and 569.83 million metres up to the end of February 1988 against the target of 640 million meters. The State has made significant contribution in the production of Janta cloth against the fixed target of 120 million metres. The Handloom Corporation looks after several projects having an annual turnover of 50 crores. There are more than 200 yarn distribution centres for the weavers, as also more than 200 sales centres spread all over the country.

RURAL INDUSTRIAL DEVELOPMENT

Special encouragement is provided to the programme pertaining to the rural industrial development, particularly those based on agriculture, forest and minerals. These units fall within the new definition of rural industries which are set up in the areas having a population up to 10,000 with a per capita investment of Rs. 15,000. The development of such industries is expected to check the exodus of rural population toward cities. More than 80,000 rural industries were financially

assisted by the Khadi Commissioner and the Khadi and Gramodyog Board of the State. More than 30,000 people have been absorbed in this sector. Financial assistance is also provided to new entrepreneurs for launching their projects. The State provides guidance to the new entrants through Technical and Project managerial assistance. New units are exempted from sales tax for a period between 3 to 7 years. Margin money loan is also extended by the Government in this context.

ROLE OF INDUSTRIAL HOUSES

Several big Industrial Houses like those of Tata, Birla, Sri Ram Industries, Goenka and Hindustan Levers and others are as well helped in generating industrial climate in the State. By the end of the Sixth Five Year Plan, 690 large and medium scale industries with a total investment of Rs. 3,575 crore were set up in the State. The number of industries and the invested amount later on rose to 783 and Rs. 4,283 crore respectively. The Centre has also cooperated in setting up new projects. The Centre-State projects include Hindustan Avionics (Sultanpur), ITI, Manakpur (Gonda), BHEL (Kotdwara) which have started production. The foundation of a unit of the Hindustan Cables were laid at Allahabad in 1988 and production seems to have started. Under the Seventh Plan, several medium industrial units manufacturing motor-trucks, two-wheelers (both motor cycles and scooters), photo copiers, colour picture tubes, polyester fibres, polyester films and chips, small generators, spare parts of aeroplanes, electronic telephone

exchange, have also started production. Several other projects like four gas-based factories of fertilisers, ethylens, Glycol, small generating sets, colour picture tubes, float gas, poly carbonate, poly-filament yarns etc. have also fruited.

PRIVATE SECTOR COTTAGE INDUSTRIES-SILK WEAVING

Reference might as well be made to several other industries which may be classed as cottage, and placed in private sector. Silk weaving is one such industry. Varanasi was famous for silk production in the past. At the moment silk weaving on handloom is carried on at Varanasi, Mau, Mubarakpur, Etawah and Sandila. Silken Sarees of Varanasi have an international market, being noted for their quality and design. More than a lack of people find employment in this industry. Calico-printing is now spread all over the State though its chief centre is Farrukhabad, followed by Lucknow, Mathura, Tanda, Pilkhuwa and Amroha. Farrukhabad prints have a good export market in U.K., U.S.A. and Australia. The industry provides employment to over 10,000 persons.

CARPET WEAVING

Another foreign exchange earning cottage industry product is carpet weaving for which Bhadoi in Varanasi district, Mirzapur and Agra are the most important centres. Most of the carpets manufactured in these centres are of fine quality, worth exporting to foreign countries where these are in great demand. There are some big units, properly organized, of carpet industry, but mostly workers engaged in it weave

on handlooms in their own houses. They are provided with raw material and they prepare their own designs as well as made to order. So also the brass-ware industry is a foreign exchange earner. The main centres of this industry are Moradabad, Mirzapur, Farrukhabad, Varanasi and Hathras. That at Moradabad is more of a small scale industry in nature, properly organized, but at other centres it is mostly run as a cottage industry. The industry provides employment to more than 3 lakh persons.

Aligarh is, of course, famous for its locks which have only a domestic market. Over 2 lakh workers are engaged in it. Some reference is already made to the leather industry in U.P. which is producing 60 per cent of harness and saddlery leather, and sole leather for manufacturing shoes. There are more than a hundred and fifty shoe and boot manufacturing units, over fifty tanneries and many units producing other leather goods. Over 15,000 workers are engaged in the shoe and boot industry for which Kanpur and Agra are the main centres. The annual production are nearly 20 crores worth of shoes and boots, and there is a good market for Indian shoes in the U.S.S.R. and many European countries. The Shoe making industry employs over 5000 workers.

Some reference is already made to the glass industry in Uttar Pradesh which has about 80 per cent of the supply of silica sand, the basic raw material for this industry. A large quantity of it is exported to other States, and U.P. accounts for only 15 per cent of the glass and

glasswares produced in the country. There are nearly 250 glass and glass-bangle manufacturing units in the State employing over 35000 workers. The annual production is worth 8 crores. The chief manufacturing centres of this industry are Allahabad, Agra, Aligarh and Bijnor. The industry has no doubt adequate supply of silica sand, but the short supply of soda and imported coal deter the full utilization of the basic raw material.

Besides the industries mentioned earlier, there are scores of other cottage industries, such as gold thread industry (Varanasi wool-weaving (Muzaffarnagar) Meerut, Najibabad and Dehradun), Tweeds (Almora, Nainital, Garhwal), durrie (bedroom carpets) (Agra, Aligarh, Bareilly, Meerut, Niwar (Meerut, Mathura, Kanpur), hosiery (Lucknow, Meerut, Agra, Sutli and tatpatti (Pratapgarh, Jaunpur, Sultanpur), sport-goods (Meerut), *bidi*-making (Allahabad, Varanasi, Farrukhabad, Moradabad), knives (Hathras, Rampur), Scissors (Meerut), furniture (Bareilly, Allahabad), wood-carving (Saharanpur), cane furniture (Bareilly, Allahabad, Dehradun, Meerut), Munj-modha (Fatehpur Sikri, Meerut, Garhmukhteshwar, Kanpur), basket-making (Bareilly, Hardwar, Allahabad, Meerut), perfumery (Jaunpur, Kannauj, Gazipur) etc. The chicken and zardoozi workers mostly engaged in Lucknow specialize in fine needle thread work on *tanzeb* or polyester and cotton mixed *kurtas* and ladies sarees. This industry mostly confined to Muslim ladies and young workers, is located for the most part in the Chowk

area where there are scores of chicken shops. The Chicken emporium is a part of the State Handicraft industry and financial assistance is provided to workers engaged in this industry.

WORKERS AND EMPLOYMENT

According to the State Statistics, despite the efforts made by the Government, Uttar Pradesh industrially is a comparatively backward State. The household industries, manufacturing, servicing and repairs etc. provide employment to hardly 3.69 per cent of the total main workers with the maximum of 14.62 per cent in Varanasi district, followed by Bijnor (8.22 per cent). The 6-8 per cent category includes three districts of Azamgarh (7.99 per cent), Mirzapur (7.29 per cent) and Meerut (6.12 per cent). Ten districts lie in the range of 4-6 per cent while the remaining 41 districts have less than 4 per cent industrial workers. The proportion of the other workers engaged in some economic activity (excluding agriculture and household industry, manufacture of goods, etc.) is 21.76 per cent at the State level with the maximum of 62.84 per cent in Dehra Dun district, followed by Lucknow (52.05 per cent), Ghaziabad (50.60 per cent), Kanpur (49.92 per cent) and Agra (46.86 per cent). In the second highest category (30-40 per cent) are included 5 districts of Meerut, Muzaffarnagar, Nainital, Varanasi and Jhansi. The two lowest category districts between 10-20 per cent and below 10 per cent include 29 districts mostly in Eastern U.P., Central U.P., the Himalayan Region and the

Bundelkhand Region and Kheri, Bahraich, Gonda, Basti and Barabanki respectively.

URBAN POPULATION AND GROWTH

There is a phenomenal growth of 61.22 per cent in the urban population and consequently resulted in increase of the number of urban centres from 293 (1971) to 659 (1981). There are six urban agglomerations which have more than half a million population. Kanpur (16.88 lakh) is the largest urban agglomeration of the State, followed by Lucknow (10.06 lakh), Varanasi (7.93 lakh), Agra (7.70 lakh), Allahabad (6.42 lakh) and Meerut (8.38 lakh). There are 30 class 1 towns over 1 lakh population, which include 13 cities and 17 urban agglomerations. They comprise 51.88 per cent of the total urban population of the State. Those agglomerations having a population of more than 50,000 and below one lakh include 32 towns; and 5 urban agglomerations (Modinagar, Roorkee, Haldwani-cum-Kathgodam, Mughalsarai and Barabanki). They constitute 12.7 per cent of the total urban population of the State. A spectacular increase in the number of small and medium towns of different groups, between 20-40 thousands, 10-20 thousand, 5-10 thousand and below 5 thousand, numbering 85, 194, 231 and 82 respectively, and widely dispersed in the State, augurs well for regional development. These towns when fully developed will offer job opportunities, as also absorb surplus rural population. These would as well provide economic and social services to the rural population in

the hinterland, stimulate agro-industrial growth and develop consumer industries. A rise in the per capita income in the town as well as in the surrounding areas would eventually follow. In the final analysis the growth of small and medium towns will provide basic infra support to the rural and urban areas.

TRANSPORT AND COMMUNICATION

The developed means of transport ensure proper economic development of the State. Cheap and extensive communication enable the villagers to carry their goods from the place of production to neighbouring towns where better marketing facilities are available and the producer is assured of a fair and reasonable return. Thus, transport facilities cut off the insular situation of the villages and link them with the town and other parts of the State. Road, Railways and Rivers are the three means of transport, each differing, of course, in nature and size. Roads constitute the economic arteries of the State, stimulating its economic and social development. They integrate the functions of production, marketing and consumption bringing people and places in close proximity, and equally help in generating more employment opportunities. In 1947, Uttar Pradesh had 15,113 km. network of roads which increased to 45,463 k. by 1979-80, of which 41,651 km (including 2474 km. long National Highways and 7864 km. long State High ways) were surfaced roads. The distributing pattern of roads reveals the main arterial road following the old Grand Trunk Road

joining Mughal Sarai-Allahabad-Kanpur-Mainpuri-Aligarh-Bulandsahr-Ghaziabad-Delhi. The second important arterial road joins Gorakhpur-Basti-Faizabad-Barabanki-Lucknow-Sitapur-Shahjahanpur-Bareilly-Rampur-Moradabad-Ghaziabad-Delhi. Other arterial roads are Kanpur-Qrai-Jhansi-Lalitpur; Kanpur-Etawah-Agra-Mathura-and-Delhi-Ghaziabad-Meerut-Muzaffarnagar-Saharanpur. These are mostly National Highways which are barely 8.65 per cent of the total road length of the National Highways in the country. In 1947 their total length was 2431 km. which was increased to 2744 km. by the end of the Sixth Plan.

In terms of surfaced roads per thousand sq. km. of area, the most important developed region is western U.P. (162.44 km.), followed by Eastern U.P. (161.49 km.), Central U.P. (146.36 km.), Bundelkhand (123.64 k.) and the Himalayan Region (78.84 km). According to the Bombay Plan of the Indian Road Congress which was prepared for the period 1961-81, there had to be 94,200 km. of pucca roads. Against this norm, the State had only 62,300 km. pucca roads up to March 1988, out of which approximately 6000 km. were built by other departments. The total length of roads fit for every season is 96,800 km., including 74,300 km. built by the State department. A national level plan has been worked out for the period from 1981 to 2001. Under the plan, the target is to connect every village over 500 in population with a road by the year 2001. For other villages, a road fit for all seasons should be made available within a distance of 8

km. and 5 km. for plains and hill areas respectively, from respective villages. Under this Plan the State is expected to have 3,55,160 km. of roads by the year 2001 exclusive of roads in urban areas. Provision is also made in the State Budget for strengthening and reconstructing works of roads. These come to 31.5 per cent of the total Road Plan.

Besides construction, reconstruction and repairs of road, Bridges more than 30 metres in length are constructed by the State Bridge Corporation on actual expenses basis for Public Works Department. Between March 1973 to September 1987, the project for construction of 558 bridges, involving more than 300 crores was undertaken. Out of these 433 bridges were constructed during this period. The Uttar Pradesh Rajakiya Nirman Nigam Ltd. is a State-owned Corporation set up in August 1975 with an initial capital of 126 lakhs of rupees. It made a turnover of over 8853 lakh rupees in the year 1986-87. The objectives of this Corporation are: using new and modern techniques in construction, with improvement in quality of construction works, economizing the cost of construction as also cutting short the duration of such works. It undertakes construction of industrial, administrative and residential buildings on commercial basis, in all the fields of engineering e.g. Barage, power house, steel structure, fabrication and erections. The Corporation as well provides opportunities of employment to suitable technically qualified persons and also eliminate chances of exploitation of labour by providing reasonable wages to them.

RAILWAYS

Uttar Pradesh, particularly the Ganga Plan has the densest rail-road network in the country because of its situation as well as large movement of people and goods. The total length of railway routes of Northern, North Eastern, Central and Eastern Railways is 87,000 km. in the State forming 15 per cent of the total railway route in the country. The distributional pattern of railways which are the principal mode of transport in terms of tons-kilometres and passenger kilometres shows that the State is studded with railway lines from one end to the other. The Himalayan Region alone, because of terrain difficulties, has remained inaccessible for rail transport. It is only at the foot-hills that there are a few railheads-Tanakpur, Kathgodam, Kotdwar, Rishikesh and Dehra Dun, which were established under the British. The growth of railway network during 1971-1981 shows a total of 8654.09, 8661.23 and 8880.36 km. between 1971, 1976 and 1981 respectively. The newly constructed Rail routes in Broad-Gauge are Chunar-Robertsganj-Churk-79.07 km. (1951-54), Robertsganj-Garhwa Road-163.27 km. (1958-63), Singrauli-Obra-56.57 km. (1961-70) and Ghaziabad-Tughlakabad, including second Yamuna Bridge-54.30 km. (1958-66). The Metre-Gauge line between Barabaki-Barauni has also been completed into double Broad-Gauge track, and so also the track between Varanasi-Bhatni done. The most important trunk rail route is Mughal Sarai-Allahabad-Kanpur-Tundla-Delhi which is both double and electrified. The second important trunk rail route is

Mughal 'Sarai-Varanasi-Pratapgarh-Rae Bareli-Lucknow-Bareilly-Moradabad-Saharanpur-Ambala. Other rail routes connect most of the large towns and cities of the State, acting as complimentary ones. In terms of shipments of commodities Varanasi (Mughal Sarai) ranks first, followed by Kanpur, Agra, Lucknow, Bareilly, Allahabad, Saharanpur and Gorakhpur. The State is equally interested in developing Inland Water Transport. The planning department had sanctioned 10 lakhs per year from 1986 onwards for this purpose. Projects reports on hydrographic surveys and techno-economic feasibility studies of four major rivers were sent to the Government of India which has a Central Inland Water Transport Authority for evaluation of scheme. It is ere long when it would be possible to utilize inland river transport facilities for commercial purposes.

TRADE AND COMMERCE

Uttar Pradesh with its net of communications through rail and road has been able to command a respectable inland market for its products and has also been able to export its goods to foreign countries. The total annual income of the State has constantly increased from 4256 crores in 1970-71 to 7300 crores in 1985-86, roughly 12.5 per cent of the National Income. The per capita income has also increased from 486 rupees to 598 rupees between 1970-71 to 1985-86, as against 693 and 798 respectively for the country as a whole between this period. The main items of exports vary from place to place according to the specific items of production. Thus,

for Lucknow, the capital of the State, the main items of export are perfumery, tobacco, printed cloth, mangos and melons. A large quantity of the products of cottage industries like chicken work, silver work, bidriware and pottery from Chinhat are also exported. The Safeda and Dasheri varieties of Malihabad mangos have a foreign market, besides an extensive inland one as well. Other items sent outside the district are *kirana* goods, cotton cloth, ornaments, goodgrains, sugar, edible oils, cotton piece goods, bicycles and parts, iron goods, oils, medicines, electrical goods, embroidery goods, motor chassis, photographic goods, sanitary goods etc. Reference has already been made to items of export like calico prints, *fard* and *lehaf*--with printed designs on cotton and silk from Farukhabad, leather goods from Kanpur and Agra, brass industrial products from Moradabad, Silken Sarees from Varanasi, Grains and sugar are also included in the list of export items. The handloom products and carpets too have a good export market.

The role of Uttar Pradesh in the economic prosperity of the people has been uniformly commendable. In ancient times it was the main centre of economic and trade activities with guilds of professions and works--*sarthavahas*--carvan traders and even industrial workers engaged in manufacturing metal objects like goldsmiths *suvarnakara* (silversmiths (*rajatkara*), jewellers (*manikara*) etc. as revealed from inscriptions and Buddhist literature. The carvan traders started from Sarvathi (Sravasti) in Bahraich to Paithan (Pratishthan) in the Deccan and

to Broach and Sopara—the two important ports on the western coast, and Tamralipti on the Bay of Bengal for overseas trade to the Eastern countries and to the western world. There were ships which could accommodate 500 traders. In the words of Pliny, there was hardly a year when India did not drain a hundred million sesostris from the Roman world'. The balance of payment was always in India's favour. The Greek and Roman writers provide fuller account of India's trade and items of import and export. In Fa-hien's time Indian articles of trade were woollen and cotton goods, utensils of gold, silver, copper and bronze, precious stones, engravings on ivory, marble and silver, jewellery and ornaments, and spices, fruits and estates.

There was regular inland trade and big vessels plied in rivers. In the Mughal period, the river and land traffic, through the Yamuna river from Allahabad and the Grand Trunk Road added to the commercial activity of the time. The impact of the British as also the import of foreign goods adversely affected the trade interests of the country, as also of the State. Cottage industries were paralysed while agricultural workers were exploited by landlords. The situation presented a dismal picture of the economic life of the people. The post-independence period has generated new life in the all-round economic activities of the State and its people for productivity and prosperity.

IX

PLACES OF INTEREST

Uttar Pradesh provides some interest alike to the archaeologist, the pilgrim of any sect, and the naturalist, as also to one interested in game and wild life. The State is rich in sites of historical and archaeological importance—Buddhist Stupas and spots associated with the life activities of Buddha, Hindu temples and sacred spots associated with Brahmanical religion, mythology and tradition, Muslim monuments—Imambaras, Mosques and secular palaces set up by the Imperial Mughals as also by the state rulers, particularly at Jaunpur by the Sharqi kings and at Faizabad and Lucknow by the Nawab Wazirs of Oudh. The Ghats at Varanasi—itsself a pilgrim centre of hoary antiquity—have their attention and attraction. Centres of pilgrimage with lofty temples, set up in different periods from Badrinath and Kedarnath to Kashi Vishwanath, the Keshavadasa, Dwarkadhis and Govindadeva at Mathura-Vrindaban and scores of others at Prayag, Naimasaranya, Hardwar and even at Gorakhpur, as also the old ones at Bhitargaon and Deogarh are noted for their religious value and artistic importance. The pre-historic cave

paintings at Mirzapur as also the proto-historic sites and the Buddhist monastic centres at Sarnath, Kausambi, Kasia and Sankisa no doubt have an archaeological and historical value and are equally venerated by the Buddhist pilgrims from Far Eastern and South-Eastern countries. A study of these sites need be made both from the religious and chronological view points.

BUDDHIST CENTRES AND SITES

Most of the sacred spots relating to the life and activities of Buddha are located in Uttar Pradesh, and these are centres of great attraction. In fact, Uttar Pradesh could be called the 'Cradle of Buddhism'. Gautama Buddha, its founder, belonged to the Sakyan regal family of Kapilavastu, identified with Piprava to the north of Basti district in the Nepal Tarai. In the Prime of his youth the Sakyan Prince Gautama left his home for homelessness. The Great Renunciation led to practice of austerities which were of no avail and hence given up. Finally enlightenment followed at the foot of the sacred Bodhi tree in Gaya. Buddha preached his first sermon at Sarnath, and spent quite a

good bit of his time at many places—in U.P. in the monastic establishments at Sravasti (Bahraich dist), Kausambi (Allahabad dist) and Sankisa (Farrukhabad dist.). The *Mahaparinirvana* took place at Kusinagar in the Kasia district, near Gorakhpur. Among these hallowed centres of Buddhism, Lumbini, the birth place, no doubt, is of primary importance. It is identified with Rumindei, lying inside Nepal on the outskirts of Basti district. Here stands the Ashokan pillar commemorating the Emperor's visit to this place in the twentieth year of his coronation. The pillar marks the sacred spot of the Lord's nativity. Naugarh on the railway line from Gorakhpur is the terminus for proceeding to Lumbini by road covering a distance of 35 kms.

SARNATH

Sarnath or Isipatan lies some six kilometres to the north of Varanasi. It is also called Mrigadava or Deer Park. By turning the Wheel of Law (*Dharmachakra*) by the first Sermon, Buddha inaugurated the birth of Buddhism's. The Wheel of Law was thus set in motion here. The place acquired great significance and Asoka got a pillar set up here with his edict engraved on it. The message admonished those who were bent on creating dissention in the Buddhist Church. Sarnath continued to be both a religious as also a centre of art under the Guptas. The ancient remains were exposed after systematic excavations in the first decade of the present century under the stewardship of Sir John Marshall. A lofty brick mound, locally known as Chaukhandi, is, in fact, a Stupa set up at the

site where Buddha is said to have first met his five disciples.

The Dharmarajika Stupa, a massive structure, was successively rebuilt at different periods. It marks the site where the Lord gave his first sermon and turned the Wheel of Law. A little to the north of it stands the broken Asokan monolithic pillar. Its famous Lion Capital is now preserved in the Local Museum. It is symbolic of the ideals of peace and understanding, and has been accepted as the emblem of Free India. Another Stupa known as the Dharmekh Stupa has a circular stone drum structure, resting on the ground level without the usual rectangular basement. Above this drum rises a cyclindrical mass of brickwork to a total height of 128'. Half up the base are four niches probably for holding Buddha images. Below these niches is a broad course of exquisitely carved elaborate ornament, geometrical and floral, like painted panels at Ajanta. This Stupa could be placed probably in the 6th Century A.D. The Mulagandhakutivihara, built in the fifties of the present century by the Mahabodhi Society, is a fine modern structure based on the old Buddhist artistic style. On its walls are remarkable fresco paintings depicting scenes from Buddha's life. Buddhist pilgrims from India and abroad congregate here on ceremonial occasions, as also on the full moon day of Karthika-November every year.

SRAVASTI

Sravasti, known to the Buddhists as Savathi, one of the six ancient cities in Buddha's time, is identified with Saheth-Maheth,

lying on the borders of Gonda and Bahraich districts on the road towards Ekona. Eight Kilometres from the latter, there is a fine rest house from where a small road bifurcates towards the east. At a distance of more than a kilometre from here lie the ruins of the old city which was named after the sage Savatha. It was the capital of the powerful Kosala kingdom of Prasenajita and his son Vidudabha. It was connected with Rajgir and Vaisali in the east, and Saket (Ayodhya) and Kausambi in the south-west. It was as well linked with Takshasila in the North-West and Surpara (Sopara)—the port on the western coast.

Buddha spent the longest period of his monastic life—25 years in this part of the country in rainy seasons. Savathi had a number of rich patrons of Buddhism, including Anartha-pindika who got the Jetavana Vihara's foundation filled with golden pieces. The Lord also exhibited his supernatural powers here. Both these events figure prominently in Buddhist art from Bharhut and at other important centres. The city had attraction for the Brahmins and the Jains. It had an important Brahmanical institution under Janusuori. To the Jains it was known as Chandrapuri or Chandrikapuri, and was the birth place of Sambhanatha and Chandraprabhunatha-Tirthankaras. A Chaitya adorned with the image of Sri Sambhanatha graced the city. Mahavira too had visited the place several times, meeting the Ajivika Goshala, Makkhaliputra, after they had parted company.

The two sites of Saheth-Maheth, the latter being bigger with an area of 400 acres, and the other one of 32 acres only, have been explored and excavated. Saheth is identified with the site of the famous Jatavana monastery which flourished here in the time of Buddha. Excavations conducted between 1907 and 1911 have revealed a number of shrines, monasteries and Stupas, the earliest one, probably of the Mauryan age, yielded a stone casket containing bone-relics together with a gold leaf and a silver punch-marked coin. The ancient city was supposed to be founded by Sravasta, a ruler of the Solar race. The excavations at Maheth have brought out the relics of huge gateways of the town and of many other edifices. These ruins extend from the period of the Mauryas to the twelfth century A.D. with Kumaradevi, queen of Govindachandra of the Gahadavala ruling family as the last patron of Buddhism. The standing Bodhisattva figure from the Jetavana site, now in the Indian Museum, Calcutta, bears a Kusana inscription recording this gift made by two brothers for the welfare of their parents. This statute was made by Sivamitra, a sculptor from Mathura.

SANKISA

Another Buddhist site Sankasya, identified with modern Sankisa in the Farukhabad district, was also associated with the life activity of the Lord. According to the Buddhist traditions, Buddha descended from the Tushita heaven to perform another miracle. The Buddhist art as well includes this popular theme showing the Lord descending to the earth with the help of a triple ladder in

the company of two gods Brahma and Sakra (Indra). According to the Chinese pilgrims, Fa-hien and Hsuean-Tsang, there were a number of monuments here. At the moment there is only a large mound about 41' high covering an area of 1500 ft. by 1000 ft. The diggings at the place have not revealed much information about its past.

KAUSAMBI

Kausambi in the Allahabad district is another Buddhist site which was equally associated with the life activity of the Buddha. It was the metropolis of King Udayana, the hero of the famous Vasavadatta romance. It lay on the high road linking Mahissati (Mahishmati), with Rajagaha (Rajgir). There were four Buddhist establishments at that time, donated by the eminent citizens of the place. Goshitarama, Kukkutarama, Parikambana and Baderkarma. The place continued to retain its political importance under the subsequent ruling dynasties of the Mauryas, the Kushanas and Guptas. The find of the Asokan pillar with the Allahabad Prasasti of Samudragupta recorded on it, an inscription of the year 2 of Kanishka and another of Maharaja Bhimavarman dated in the year 139 bring out its importance.

Excavations carried on earlier on a small scale here in 1937-38, followed more than a decade and a half later on a big scale by the Allahabad University have revealed twenty structural phases of its occupation, broadly covering four periods of occupation. The earliest period I associated with the earthen rampart, rivelled with a thick brick veneer, and later a corbelled

arched drain covers the period till the end of the 9th Century B.C. A similar rampart was laid in the second period, beginning with the fifth structural stage, with guardrooms, bastions and a stone paved corbelled drain added. In the third stage, there was a further extension of the rampart. Evidence of human sacrifices was noticed outside the fortifications. The defences added in the fourth and final stage were finally destroyed in the last phase by the Huna chief, Toramana.

The *Syena-cheti*--the eagle form alter outside the eastern gate at the foot of the defence is supposed to symbolise human sacrifice, with the discovery of a fire place and finds of animal and human bones, including a human skull. Mitra coins found in considerable numbers from corresponding levels are suggestive of the sacrifices being performed during the period of their rule. Traces of the palace of King Udayana are spotted at the south-west corner with the use of rubble, followed by dressed-stone facing. Inscriptional evidence confines the ruins of the Goshitarama monastery which was properly excavated. The anterior consisted of a courtyard with rooms in the interior and a large stupa in the courtyard.

This ancient city associated with Buddhism as also with the ruling family of Vatsa and later on with local rulers had a fairly long period of human occupation. Kausambi was also the birth place of the sixth Tirthankara. It contained the temple of Padmaprabhu with the image of Chandravala. Local kings issuing

their set of coins ruled between the centuries preceeding and following the Christian era, till its occupation by the Kushanas. A rich collection of sculptures, terracottas, figurines, coins, moulds, beads and bangles, sealings and ivory objects found in excavations confirm the artistic activities at this place in different periods. When Hsuan-Tsang visited the place, the ten Buddhist monasteries of the Hinayanists were in ruins. The city was gradually losing its political importance and completely faded out about the middle of the 11th Century A.D.

KUSINAGAR

Unlike Kapilavastu, Kusinagar, the place associated with the Buddha's *parinirvana* or death, is settled and located at Kasia, a village in the Deoria district of Uttar Pradesh. Here a big Stupa existed till recent times. The statue of the dying Buddha is now placed in the temple set up in the vicinity. The followers of Buddhism invariably visit this place for pilgrimage. It lies at some distance from the railway line and could as well be reached by road from Deoria, the distance being a little over 32 km. Kusinagar became one of the four holiest places declared by the Lord as fit for pilgrimage, the other three were Kapilavastu, Buddhagaya and Isipatana (Sarnath) situated at the junction of the river Rapti and the Small Gandak. This capital place of the Mallas was 25 Yojanas from Rajagahe (Rajgir) and 19 Yojanas from Vesali (Vaisali). The Mallas were great admirers of the Buddha and so the Lord choose this place for his *parinirvana*. It is said that when Anand, the chief disciple

of the Buddha, felt disappointed at the choice of this place by the Lord, the latter pointed out to him that in ancient times it had its political and religious importance. When the Buddha realized that his death was nearer at hand, he sent a message to the Mallas. Anand as well sought his parting advice. This was to be 'a light to oneself'.

Kusinagar grew up into a great place of pilgrimage. In course of time numerous shrines and monasteries were set up here to commemorate the passing away of the Buddha at this place. Both Fa-hien and Hsuang-Tsang found it abandoned probably because of some natural calamity. Excavations at that place were at first carried out by Alexander Cunningham in 1876 by opening the Stupa. Subsequent excavations have revealed the remains of many ancient structures. These comprises of six groups, the first one being an isolated brick stupa some 16 metres in height. The second is a small mound of ruins while the third one is called 'Matha Kumar Ka Kot' about 1 km. west of Kambhan Stupa, with a colossal recumbant image of the dying Buddha, a large Stupa and several monasteries. The big statue of the Buddha was found a few metres away from the Kot at its south-west. This statue in its total height is a little over 3 metres in height and a width of over a metre. The famous lying image of the dying Buddha is some six and a half metres in length. It bears an inscription recording its erection by an abbot named Haribala in the fifth century A.D. The place continued to be of importance for

the Buddhists. The last monastery was built by a local Kalachuri chief in the twelfth century.

BRAHMANICAL TEMPLES

Uttar Pradesh, the land of the Sishtas or the elites, has been the stronghold of Hindu culture and religion. It has been the most sacrosanct part of the country since the Aryans settled down here and it has been closely associated with Brahmanical religious activities. The setting up of temples, as a significant part of theistic movement, as well took place here. The Greek historians refer to Methora and Kleisbora--the twin towns--Mathura-Vrindavana (Keshavapura) being associated with Dionysius and Heracles. Despite its antiquity and the wealth of information related to temples, the theistic architectural activity seems to begin from the Gupta period. Under the impact of the cult of Bhakti (worship of the personal god) temples sprang up in large numbers for the worship of various deities like Vasudeva, Siva, Skanda and Buddha, out of which very few have survived. These temples followed the same pattern--a modest size, elaborate ornamentation of the door frame and pillars in contrast to the plain design of the rest of the shrine, division of the door-jamb into *Sakhas* (vertical bands) decorated with scrolls, rosettes and other motifs, treatment of the door-lintel and the emergence of the pillar into a definite order, comprising squares-octagonal and sixteen-sided sections with an ornate capital.

GUPTA TEMPLES

In Uttar Pradesh the best example of

the Gupta temple architecture is represented by the Dasavantara temple at Deogarh (Jhansi District) and the brick temple at Bhitargaon (Kanpur Dist.). The former is a *panchayatana* (a temple with four corner shrines) and the latter a stupendous pyramidal edifice of diminishing tiers, extensively embellished with terracotta figures in niches depicting secular and religious themes. These include gods and demi-gods, human and animal figures and fabulous birds and beasts noted for their charm and power of appeal. The platform of the Deogarh Temple is decorated with friezes representing scenes from the stories of Rama and Krishna while the three walls of its *tri-ratha* sanctum have superb figure-composition within the framework of fine pilasters architecture, depicting Vishnu as *Seshasayi-Gajendra-moksha* and the personification of Nara and Narayana. These are considered as the best specimens of the Gupta plastic art noted for fine modelling, gliding outline, spiritual serenity and noble detachment.

Systematic destruction of the temples at the hands of foreign invaders and Muslim Zealots have not left any trace of temple structures in Uttar Pradesh, of the post Harsha and medieval periods in Uttar Pradesh. It would therefore advisable to describe the existing temples at different places in a bunch rather than concentrating on their chronological placement.

VARANASI AND ITS TEMPLES

The city of Varanasi, described as the Vatican of the Hindus, is really a city of temples, big and small numbering nearly 2000. These are not very ancient. The

temple of Vishwanath is the holiest and is supposed to be ancient although it did not escape the attention of Aurangzeb. The Gyanvapi mosque adjoining it is reminiscent of the Mughal emperors' activity in this context. In fact the earliest temple of the Siva Lord was destroyed by Mohammed Ghorī. The second one built on the same site was pulled down under orders from Aurangzeb. The present temple was built by Ahalya Bai in the 18th century. Two of its domes are covered with plates of copper overlaid with gold, presented by Rajnit Singh.

Among the other most important temples at Varanasi much revered by the Hindu devotees are that of Annapurna, the goddess of plenty, and the one dedicated to Durga. The former is said to be two hundred years old and is decorated with tinted sculptures. It is situated in a narrow winding lane. The Durga temple is not very old. Its exquisite porch was added in 1865, reminding one of the ancient Temple architecture. It is in Nagara style of Northern India. The Sikhara or spire is formed of many small Sikhars, one on the top of the other. Starting at the bottom, with five coverages becoming one at the top, this motif symbolises the merger of the five worldly elements into one Supreme Being (the Brahma or Ultimate Spirit). The sculptured pillars, curvilinear spires and ornamental domes, all in graceful proportions, accord beauty and grace to the temple.

Besides these two important ones, the *Bharat Mata Ka Mandir* and the Kashi Vishwa Nath Temple in the Hindu University provide interesting blends of the

ancient and the modern. A novel feature of the former is its dedication to Mother India. It houses a relief map of India carved out of marble instead of the usual statues of gods and goddesses. It was opened by Gandhiji. The great temple in the University Campus was planned by Madan Mohan Malaviya, the founder of the University. The plan materialised with the financial support of the Birlas. The marble inside walls of the temple has the recording of the entire Gita and sayings from Upanishads, as also from the writings of eminent saints. The Bharat Kala Bhavan in the University is another attraction. It is noted for the collection of objects of art, including paintings. The *Tulsi Manas Mandir*, situated near Durga Temple is dedicated to Lord Rama, and was constructed in 1964 by a philanthropist family of Varanasi. A significant feature of this temple is the recording of the entire *Ramacharitamana*s of Tulsidas on white marble covering the walls of the temple with its imposing structure set amidst well laid-out lawn.

The river front provides the fascinating aspect of Varanasi and its life style particularly that of the affluents who used to slide down the river in their boats, popularly called *bajras*, to the tune of music in moon-lit night. It is now a part of the tourist programme and is fairly attractive.

ALLAHABAD TEMPLES

Like Varanasi, Allahabad--its old name being Prayag--is one of the oldest cities. It is said to be the place where Brahma, the creator God of the Hindi Trinity, performed *Parikshitayajna* at the

beginning of the creation. The place is also called *Tirtha-raj*—the king of all centres of pilgrimage. It is here that the Sangam—the confluence of Ganga, Yamuna and the invisible Saraswati—attracts lakhs and lakhs of pilgrims every twelfth year, and the annual *Maghamela* as well is a great attraction. Of the sacred relics of old Prayag, practically nothing exists now. Its temples were all razed to the ground by the Mohammedan invaders. The only old temple still in site with its relics is the Palampur temple inside the fort. It now lies underground because of the raising of the level inside the fort at the time of its creation. Hsuan-tsang, the Chinese pilgrim, in the seventh century A.D. describes it as a very large structure with a great tree in front of it. It was situated on a high mound and in its courtyard stood the famous Akshayavata tree, with its expanding branches. It is said to be immortal tree, still standing in a deep niche above an underground shaft.

Among the modern temples may be mentioned the Hanuman Temple at the Sangam site in a lying posture, the Mankameshwar Temple near Saraswati Ghat, the Naguasuki Temple on the bank of Ganga, the Alopi Devi Temple and the Veni-Madho Temple. The Kalyani Devi Temple is one of the Siddhapithas of Lalita Devi, like the Aloopi Devi one. The present temple is about one hundred years old, but the idol is said to be of great antiquity.

The other sites of attraction are the two Museums—the Allahabad and the University one. The former is now a

Central Museum having not only archaeological and art collections, but also Nehru's manuscripts and presentation gifts. The University Archaeological Museum has mostly the collections from the University conducted excavations at Kausambi. The Anand Bhavan and the Swaraj Bhavan—both donated by Moti Lal Nehru and later on by Jawaharlal Nehru and Indira Gandhi to the Nation, are fitting memorials to the Nehrus and the role of this mansion in the freedom struggle. The Chandra Sekhara Azad Park—formerly Alfred Park—is named after the revolutionary who laid down his life here in a police encounter in the early thirties. The Ashokan pillar in the Fort, and the Khusru Bagh have an archaeological and architectural importance. The former is a polished sandstone 10.6 metres high and contains certain edicts of Ashoka. The latter is the tomb of Khushro, son of Salim (later on Emperor Jehangir) and the Shahi Begam. There are many other places of general interest.

AYODHYA TEMPLES

This metropolis of the ancient Kingdom of Kosala is a place of great antiquity. Inscriptions and coins point to its political importance, while literature associates it with Lord Rama of the epic fame. It was visited by the Chinese pilgrim, Hsuang-Tsang who records reference to twenty Hindu temple and an equal number of Buddhist monasteries here. At the time of Muslim conquest there were three magnificent temples here—the temple at Janemasthan marked the site where Rama was born. It was later on converted into a mosque by

Babur. Of later, it has become a controversial issue. The Swargadvara Mandir perhaps marked the place of the Lord's creation, and the Treta-ka-Mandir represented the site where Rama had performed a great sacrifice. These two were destroyed in the time of Aurangzeb.

At present there are many temples of Rama, Sita and Hanuman. The most important place of worship is the Ramkot--the famous mound. The ancient relics are no doubt missing. Among the existing temples, the most sacred is the Hanumangarhi, a huge structure in the shape of a four-sided fort. The Kanak Bhavan is a modern temple which is very impressive. So also are the shrines of Nageshwarnath and Maniparvati. The Rama Naumi, the Jhula and the Kartika Purnima attract lakhs of pilgrims to this holy city.

MATHURA TEMPLES

Mathura is the Methora of the Greek historians. Herakles, according to Megasthenes, was specially honoured by the Sourasenoi an Indian tribe possessing the two large cities Methora and Cleisbora. It was a Vaishnava centre associated with Krishna. Inscriptions and artifacts equally point to Savism, Buddhism and Jainism flourishing here. It seems to be the richest archaeological site with a great historical past. It was the legendary birth place of Krishna of the epic fame. Its ancient temples were all pulled down by Mahmud of Ghazni in A.D. 1018. The great mosque of Aurangzeb marks the site of the old Keshavadas temple destroyed by the Mughal

emperor in 1669. At the moment Mathura is a great pilgrim centre noted for its modern temples. The loftiest one is the Kedareshwara one. Other temples are Dwarkadhisha, Madan Mohan, Kalabhairava and Kubja Mandir. The Dwarkadheesh Temple, built in 1814, is the main temple of Mathura and is tastefully decorated during the festive occasions like Holi, Janamasthmi and Diwali. The Krishna Janma Bhumi symbolises the birth place of Lord Krishna. The Gita Mandir set up on the city outskirts, built by the Bhakti Vedanta Prabhupada Trust--popularly known as the American temple--has great attraction. It is noted for its carvings and paintings.

Above five miles to the north of Mathura is Vrindavan, situated on the banks of the Yamuna. It is ancient as also architecturally rich in numerous temples which are regularly visited by pilgrims. The temple of Govind Deva, built by Maharaja Man Singh of Amber in 1590, is considered to be one of the finest temples in Northern India. It is taken as an architectural wonder. It has suffered much from vandalism and much of its super structure has been destroyed. Its plan is cruciform like the Sas Bahu Temple at Gwalior and the complete absence of figure sculpture in the ornamentation and concentration on pillars, brackets and lintels is a notable feature. Its radiating arch is built in Hindu style, originally seven storeys high, its upper four storeys were destroyed during the reign of Aurangzeb. The other Temples include those of Madan Mohan, Jugal Kishore and Gopi Nath. These are noted for craftsmanship in stone.

The Rangnath Temple built in 1851 by two rich merchants-Govind Das and Radha Krishna--is the biggest modern temple in Northern India. It measures 773 feet in length and 440 feet in breadth and has a remarkable blending of the Northern and the Southern styles of temple architecture. The main gate is in Rajput style but the architectural pattern is South Indian. The outer walls encompass a water tank, a garden and the actual temple itself. The Dhwaja Stambha, 1615 metres high, is supposed to be gold plated. The Radha Ballabh Temple built in 1626 is of special architectural interest as a remnant of the ancient Hindu architectural pattern. Now only the plinth remains of this structure which was demolished in the 17th century.

The Madan Mohan Temple situated near Kalighat and the Gopi Nath Temple in the adjacent area resemble each other in style and dimension. The former was built by one Ram Das Kapur of Multan and the latter by Rai Shilji, a Sekhavat Rajput of Jaipur. Other temples in Vrindavan are the Glass Temple--a piece of marvellous glass-work art. Bankey Behari Temple was built in 1921 by the disciple of Haridas Swami who got the idol of Bankey Behari from Nidhi Van--the playground of Krishna's consort Radhika. The other nearby Holy sites in the region popularly known as Brajabhoomi are Gokul, Mahavan, Baladev, Govardhan and Nandagaon. Gokul is associated with saint Vallabhacharya who lived at this place of Krishna's foster parents-Nanda and Yashoda. The most important temple here is that of Gokul Nathji. It is located at 16 km.

south-east of Mathura. The Mahavan on the left bank of Yamuna, 18 km. from Mathura, is supposed to be the cradle of Lord Krishna. Among the temples of interest here are those dedicated to Mathura Nathji and the Assi Khamba (eighty pillars) temple. Baldev, 32 km from Mathura is named after the Lord's elder brother. A temple dedicated to him stands in the centre of the town. Govardhan, 40 km from Mathura along the road to Deeg, symbolises the sand stone hill lifted by Krishna on his finger to protect the people of the area from incessant rain and hail storm lasting for seven days and nights. On the summit stands a temple built by Vallabhacharya in A.D. 1520. There are many other temples and a large tank supposed to have been built by Raja Man Singh. The temple at Nandgaon was built by Roop Singh in the 19th century. Bharsana, situated 21 km. to the north of Govardhan was the birth place of Radha. The four prominent hill peaks, symbolic of four-faced divinity, are adorned with temples in reverence of Radha.

THE MUSEUM

The Archaeological Museum in Mathura is very rich in art collections, particularly the sculptures recovered from excavations conducted at different sites near Mathura. This ancient city abounds in sites and places of archaeological and historical interest. It as well holds a good number of festivals and fairs held locally as also in the adjoining areas of festivals and fairs held locally as also in the adjoining areas of Vrindavan, Gokul, Bharsana and Goverdhan. The

Raslila of Braj is thematically the basis of many performing arts. The Braj Bhoomi Festival Calendar provides festivals round the year.

VINDHYACHALA TEMPLES

Vindhyachala of the Pauranic fame is a popular place of pilgrimage situated at a distance of a little over 11 km., an isolated hill site of Vindhyachala, has the famous Vindhyavasini temple at a picturesque site. The temple is a stone structure of rectangular shape with a flat top, and surrounded by a wide verandah. The idol is of block stone with big eyes. There is another temple of the eight-armed Yogamaya, marking the site where Satis left foot, is believed to have fallen. It is at a short distance from the main shrine of Vindhyavasini. There is also the Kali-Khan temple, about 3 km. from the town on one side of the hill and supposed to be an old place of worship. The town is said to have about 150 temples but these were pulled down in the time of Aurangzeb.

BRAHMAVARTA AND NAIMSARANYA

Brahmavarta, now called Bithur, equally famous as a landmark in the Indian Freedom Struggle of 1857, is a site of great antiquity. Lying at a distance of over 22 km. from Kanpur on the Ganga, it was here that Brahma--the premier god of the Hindu Trinity--had performed a horse sacrifice in hoary mythical past after the completion of his task of creation. The place was wellknown as the hermitage of Valmiki, the author of the Great Epic Ramayana. It was in the *ashrama* of this great seer that the exiled

Sita sought shelter, and her twin sons were born and brought up here. The last Peshwa Baji Rao II was interned here and his son Nana Saheb played an active role in the Mutiny. Some local temples here are fairly old.

Naimsaranya or Nimsar, situated on the banks of the Gomati in the Sitapur district, is equally an ancient site. Its antiquity dates back to the period of the advent of the Aryans in the Ganga-Yamuna region. According to the Brahmanic tradition, the texts of the Puranas were composed here with a congregation of 60,000 sages. Naimsaranya is considered a holy place, being one of fifty-one *Pithasthanas*. There are numerous temples and hermitages. The sylvan retreats provide peace of mind to the weary traveller, fed up in a materialistic atmosphere. There are numerous temples and tanks (*Sarovara*) and festivals are held on *Somavati-Amavas*.

GARHMUKTESHWAR

An equally sacred spot in the Meerut district is Garmukteshwar, situated on the right bank of Ganga. It was associated with many Rishis-seers who performed austerities here. The Ganga temple here is a venerated spot attracting pilgrims from all parts of the State. It is also connected with a big *mela* held here annually at the end of the month of Karttika (October-November).

HARDWAR, RISHIKESH AND THE GARHWAL TEMPLES

Hardwar is an old pilgrim site noted for the famous Kumbha mela held every twelfth year. It is situated on the south-

ern bank of the Himalayas at the mouth of the gorge through which Ganga descends upon the plains. This pilgrimage centre is venerated by both Vaishnavites and Saivites. The oldest Temple here is that of the goddess Mayadevi built sometime in the tenth century A.D. It is of stone and has an impressive appearance. The goddess inside the temple has four arms and three heads, holding a *chakra* in one hand, the head of a person in the second, and a Trisul-trident in the third. The goddess is the consort of Siva.

Another important temple is the Gangadwar one. It marks the site of the legendary sacrifice of Daksha recorded in the Mahabharata. Another temple said to be associated with this temple is that of Daksheshwar at Kankhal. The Chandi Pahar temple crowning the name sake hill is equally sacred and a centre of attraction. The modern temple of Sarvanath is equally attractive for its aesthetic look and its situation. It overlooks an old seated image of the Buddha under the Bodhi tree.

The Lakshman Jhula--the hanging bridge over the mighty Ganga flowing below with great speed, provides the scenario for the pilgrim crossing over to Rishikesh. It lies 30 km. beyond Haridwar. It is itself a holy town, considered to be the abode of Narayan. It is a beauty spot with enchanting landscape and sylvan surrounding. Among the many temples here, that of Bharata is the most popular one. The Satyanarayana temple is another important religious shrine. Another place of attraction in the vicinity is Tapovan, a small village on the right bank of Ganga near Rishikesh. Accord-

ing to legends, Lakshman of the Epic fame undertook penance here, and a temple here is named after him.

BADRINATH-KEDARNATH AND OTHER TEMPLES

The Uttarakhand region has many temples--the two most important ones being the Badrinath and that of Kedarnath. The former is approachable by road while the latter demands a good 20 km. journey by *dandi* or on foot. Badrinath is one of the four great pithas set up by Sankaracharya with a Nammoodri Brahmana from Kerala as its pontif. Rawal provides a good example of National cultural integration. The shrine of Badrinath is situated at a height of over 3000 metres in the valley of the Alaknanda and is surrounded by snowy peaks. The renovation of the temple along with its *Sinhadvara*--Lions Gate--has been done quite recently. The original temple--an elephant structure--is said to have been built in the 8th century A.D. The image of Badrinath does not resemble that of Vishnu, and it looks like a Yogi sitting in the lotus pose. The original temple fell a victim to Vandalism in the medieval period and it was rebuilt in the sixteenth century.

The Kedarnath temple--stately and virile--is lacking in decoration and detailed ornamentation. This shrine in the Mandakini Valley of Garhwal District is said to have been built by the Pandavas. A huge statue of Nandi adorns the courtyard of the temple, and the images of Pandavas and Draupadi are skilfully carved out on the walls. The road from Rishikesh to Kedarnath is studded with

many pilgrim sites and towns-Vashishta Guha, Vyas Ghat, Devaprayag, Kirtinagar, Srinagar, Rudraprayag, Agastamuni, Chandrapuri, Guptaskasi, Triyugi Narain and Gaurikund. Rudraprayag is on the confluence of Mandakini and Alaknanda. There are a number of Kundas at the Kedarnath Peeth, the main being the Shiva Kund. Associated with Saivism, the first temple here is said to have been built by the Pandavas in honour of Siva in his invisible form--Sala Siva, while they were on way to Kailasa. Both the Kedarnath and Badrinath temples are closed in November and reopen again in May next year. There are a number of other temples in the adjoining region. These include the famous Gopesvara temple, the Pandukesvara temple and the group of temples at Adibadri. The Garhwal University at Srinagar has carried on exploration and excavation of ancient sites in the Garhwal region.

JAIN SHRINES

Uttar Pradesh has always been the centre of activities of religious and cultural movements. Mathura was a very important centre of Jain missions which attracted even foreigners. There were many Jain religious orders with their branches (Sakhas) and religious heads as evinced from the finds of numerous inscriptions and states of Jain Tirthankaras. Many religious centres associated with Hinduism and Buddhism are equally noted as the birth place of Holy Jain Tirthankaras. Both Ayodhya and Varanasi have the hallowed memories of Jainism and its Heads. Out of the 14 Kulkaras or Munis, seven were born at Ayodhya and the last one Nabhi

Rai lived here. The 23rd Tirthankar Parsvanath was born in the holy city of Varanasi and in Mahabir's time the king and queen here are reported to have been his ardent devotees. Mahavir equally spent a good period of his penance period at Sravasti (Saheth and Maheth). So also Kausambi of Udayan and Vasavadatta fame was associated with Mahavira who undertook a fast here for 5 months and 24 days, and broke it at the hands of a slave girl Chandana. Kampila in the Farrukhabad district was the birth place of the 13th Tirthankar Bralanchhan Vimal Nath. It was also visited by Mahavira. Ruins and relics of Jain temples at Saheth-Maheth and many Jain temples at many places, besides Jain Tirthankara's statues and tablets of homage (Avagapatas) testify to the association of the State with Jainism and its Lords.

MOSQUES AND MUSLIM MONUMENTS

Uttar Pradesh as the main centre of composite culture has numerous mosques of historical and artistic interest. These congregational centres of collective worship are located in every town and place having a segment of Muslim population. There are many historic mosques and *Imambaras* and *Maqbaras* -- the places of prayers and worship, and those of burials of *Tazias* and human beings -- particularly the regality. The earliest ones are connected with the provincial dynasties, particularly those built by the Sharqi rulers of Jaunpur. The Imperial mosques are located at the Central metropolis -- Agra and Sikri. The provincial mosques

are simpler in design, less elegant but rigid in conforming to traditional pattern. The material used in the setting up of these mosques was equally ordinary, generally the local one. The Imperial mosques were built in stone or marble and symbolised munificence, magnificence and pomp, power and prestige of the Mughals.

The mosques at Jaunpur are roughly of the second half of the fourteenth and the first half of the fifteenth centuries. The most historic mosque of Jaunpur is the Atala Masjid, built by Ibrahim Sharqi in 1408 on the foundations laid by Firuz Tughluq about thirty years earlier. It is so named because it was built on the site of the Hindu temple of Atala Devi. The Courtyard of the mosque measures over 60 metres in diameters. These are pillared cloisters on three sides, and on the west side is the sanctuary. The cloisters fine aisles are fairly extensive. The entire mosque encloses a square of 90 meters side. In the centre of each of side there is a pretty gateway; the two on the north and south are specially decorated with domes. There is a tall and striking propylon in the middle of the western side. Inside the propylon is a fine arched recess 3.5 metres deep. This propylon is the most distinctive feature of the Jaunpur style.

The Jama Masjid of Jaunpur is the biggest mosque, built in about 1470 by Husain Shah, the last Sharqi ruler. It is similar to the Atala Masjid in style except for its elevated base reached by an imposing flights of steps. The courtyard is square, and the cloisters are two-storeyed. The central propylon dominates the western side. It is a less than 2

metres high and over half a metre wide at its base. The entire structure presents a dignified appearance. There are several other mosques in Jaunpur like the Khalis Mukhalis Masjid and the Jhanjri Masjid, both built about 1430. The Lal Darwaza mosque, built about 1450, was planned and erected by a woman Bibi Raja, the queen of Mahmud Shah. It was in reality a private chapel of the palace reached by an elegant gate coloured with vermillion. Its architect was a Hindu, named Kanau.

The Jaunpur mosques have certain identical features, like the galleries, enclosed by fine screens, for accommodating women worshippers. The tapering turrets and the arcaded-side-aisles are a memorable feature of the Jaunpur style.

AGRA AND SIKRI MOSQUES

The mosques at these two places are designated as imperial in style. The Jama Masjid of Akbar at Fatehpur Sikri is counted among the finest mosques in the East. It is the largest one of its type in Uttar Pradesh. The mosque is supposed to be copied from the great mosque of Mecca. It was built by Akbar to commemorate the birth of the heir apparent Salim. It has three chapels, surmounted by domes. The main chapel is screened by the facade of the entrance. The chapels are inter-connected through cloisters. There are extensive pillared cloisters on three sides of the spacious quadrangle. The main dome is beautifully decorated. The hall below is equally ornamented with coloured designs, inlaid with marble and glazed tiles. The main mehrab is highly ornamental. The

mosque is approached by two large gates at the southern and eastern sides. The eastern gate is the royal entrance and the southern one is the grand Buland Darwaza. This lofty gateway is the highest in India and one of the highest in the world. It was built in 1575-76 to commemorate Emperor Akbar's victory in the Deccan. This gateway is about 40 metres high and is the glory of Sikri.

The Moti Masjid built by Shah Jahan inside the fort of Agra is a master-piece of Indo-Islamic art. In beauty and grace it is supposed to be unparalleled. Built in pure marble, it is noted for its sublimity in style and perfection of the proportions. It measures roughly 60 meters by 76 meters over all externally. Its courtyard is 50 metre by 51 metres, rather a square with a low cloister on its three sides. On the western side there are seven beautiful arches. The top is crowned with three bulbous domes. The courtyard is paved with pure marble. The panels on the western wall are decorated and at corner of the sanctuary is an octagonal tower surmounted by a marble cupola. The pearl mosque, as it is called, is on the whole simple but beautiful with practically no decoration. The absence of ornamentation provides dignity to the mosque. This mosque as recorded in an inscription in Persian, was completed towards the end of the 26th year of Shah Jahan's reign.

Another royal mosque in Agra is the Jami Masjid built by Jahanara, the elder daughter of Shah Jahan and also his companion in internship. It is planned after the model of the Delhi mosque, but it rather inferior in style

and magnitude. It measures 41 metres by 31 metres. Its handsome arches, beautiful slender, pinnacles, impressive courtyard and the frontage as well as balanced design accord it a status befitting that of its builder. The mosque was completed in A.D. 1644.

Among the historic mosques of Uttar Pradesh erected under orders from Aurangzeb, the last Imperial Mughal Emperor, may be mentioned the Jami Masjid of Varanasi and the Tila mosque at Lucknow. These are not so elegant as those of Akbar and Shah Jahan. The demolition of local temples and setting up the mosques on their debris had scared away the Hindu craftsmen and the material too used was not so fresh and impressive. The purpose of these mosques was purely religious sentiments rather than aesthetic taste. These mosques therefore are notable only for their size and clearly depict decadence in architectural style. The minarets at Varanasi and other places are equally very lofty to dominate the side river view. The Jami Masjids of Varanasi and Mathura were built more or less simultaneously in 1669-70. In Mathura it was built on the site of the great Keshava Rai's Temple after its demolition.

Lucknow as well abounds with several mosques built by the Nawab Wazirs who were great builders and patrons of architects and artists who shifted here after the death of Aurangzeb. Despite their limited financial resources and the non-availability of marble or sandstone, the rulers of Avadh did contribute towards the building of mosques and Imambares.

Among these mosques that of Asaf-ud-daula, standing at a proper angle with the scheme of the Imambara buildings, is indeed striking. The basement of the mosque is elevated with a sweep of space in the wide facade. The mosque is symmetrically laid out. There is of course an excess of ornamentation, with improper shaped domes and the perforated arcade. It is no doubt bold, extravagant, romantic in appearance and its two lofty minarets reflect virility in style. The other mosque of the Husainabad Imambara of Lucknow began late in the days of Mohammed Ali Shah. It is one of the most beautiful examples of local art, with its three well-balanced cupolas and two lofty minarets. The interior walls are decorated with arabesques and the arcades are coloured in stucco. Closeby is the mosque which was the Jami Masjid of Nawabi times, built in Mughal style. It is over-elaborated in style and its decorations are rather florid. The notable features of the Lucknow mosques are to be seen in domes, gateway and minarets.

THE MUSLIM SECULAR ARCHITECTURE

The Mughal secular architecture in Uttar Pradesh is evident from stately buildings and forts built at Agra and Fatehpur Sikri. The palace-fortress at Agra was the maiden effort of Akbar. At Agra, from top to bottom, the fire-red when stones are joined so closely that even a hair cannot find its way into their joints. They were composed of massive interior core of rubble and concrete faced with carefully worked blocks of sand-stone 'linked together by iron rings'. The walls of Agra fort just now 23

metres high, consist of a continuous stretch of almost unbroken masonry nearly two kilometers in circuit. It is the first conception of dressed stone on such a large scale. The effort is entered by two gateways. The main entrance on the western side, known as the Delhi Gate, is often referred to as the 'Hathi Pol' or 'Elephant Gate'. It was finished in 1566. Within the fort enclosure Akbar built upwards of five hundred edifices of red sand stone. Many of these structures were demolished later to make room for Shah Jahan's white marble pavilions. Traces of early Mughal palaces now traceable consist of a group of buildings in the south-east corner of the fort. The Akbari Mahal is the earliest remnant forming the upper part of the fort wall. Another palace -- the Jahangiri Mahal was later on set up after dismantling a section of the outer wall. It was intended as a residence for the heir apparent.

Akbar as well took up the construction of an entirely new capital city on an elevated site at Fatehpur-Sikri, 46 km. distant from Agra. The work of construction was pushed on with lightning speed and in the course of fourteen or fifteen years, the hill, full of wild beasts, became a city containing all kinds of gardens and buildings and lofty elegant edifices and pleasant places attracted the heart. Clever workmen chiselled red-stone available in plenty, so skilfully as no turner could do with wood. The masons, working in open air, erected for their own worship a mosque called the 'Stone-cutters Masjid' probably one of the earliest buildings on the site.

Along and astride the ridge running north-east and south-west was marked out a rough rectangle approximately 3.5 km. long and 1.5 km. wide. Its three sides were walled and the remaining one was protected by a large artificial lake. Nine gates were constructed for entrance. The usual 'Elephant Gate' or Hathi Pol was the ceremonial gateway to the palace precincts. The Chief buildings of the capital occupy a comparatively small portion of the centre of the walled area. Most important of the residential buildings is the Jodha Bai's palace. It was planned with the object of ensuring privacy and protection. Its double storeyed rooms face inward on to a quadrangle. The lower storey of its exterior wall is plain above, balcony windows project, and there is a fine gateway on the east side. On the high walls are noticed the gabled roofs of the interior apartments. The other secular buildings, besides the Mariam Begum's house and that of the 'Turkish Sultana' are no match to the palace of Jodha Bai in structural elegance. The Birbal's house attracts the eye on account of the exuberance of its carved decoration, both inside and outside, displaying sculptured pattern.

The Diwan-i-Khas, a hall provided for audience of a special nature, has a comparatively plain exterior but the arrangements inside are unique. The interior is really one lofty room divided at about half its height by a gallery on brackets continued around its four sides, with narrow hanging galleries, thrown diagonally from corner to corner. A circular platform is inserted where the diagonal galleries meet in the centre of the room.

The whole arrangement symbolised the Emperor's domination over the four quarters. He sat on the throne in the set up at the Central platform and heard petitions from all sides. A tall pyramidal structure in five storeys known as the Panch Mahal, is a somewhat fantastic erection with the many pillars elaborately carved.

The tomb of Sheikh Chist with its casket-like appearance and the richness and delicacy of its detail is another impressive monument. It is constructed wholly of white marble and appears to belong to a later period, as the original one was built of sand stone. This square-domed cenotaph chamber surrounded by a verandah and with a projecting pillared portico has painted pattern covering the walls of the interior. Semi-precious stones of artistic colours decorate the floor and the pierced screens of the verandah are of exceptionally fine workmanship.

THE TAJ MAHAL

The *chef d'oeuvre* of Medieval Indian architecture, the Taj Mahal is described as 'a house not made with hands', a fairy palace raised by some genii in an Arabian Night's Tale'. It is a memorial to the romantic love of emperor Shah Jahan for his Begum Mumtaz who predeceased him. The emperor's decision to build a monument of his personnel loss, finally culminated in the building of Taj Mahal during a long period of twenty-two years spent over it. The tomb stands at one end like a fairy maiden in the midst of poetic surroundings. Its workers came from different parts of the country and abroad, like the chief

masons from Baghdad, Delhi and Multan, the mosaic workers from Kanauj and from Baghdad, and the chief calligraphist for the inscriptions from Shiraz.

The entrance gate, by itself a superb structure, provides the first view of the Taj. Its solemn shadows of the imposing arch are cast on the 'Gardens of Paradise'. Advancing through the Garden, one reaches the main tomb and its four shapely and slender minarets - looking like the four court ladies attending on their princess. In the Central Chamber lie the remains of Mumtaz Mahal and Shah Jahan. The inlay work in the Taj -- its *pietra-dura* technique is supposed to have been introduced by Italian workmen. This may not be true since the *pietra-dura* is Persian in character and there were Indian inlayers like Chiranjit Lal, Chotey Lal, Mannu Lal and Manohar Singh whose names are traced in Indian chronicles of the time.

The Central Chamber with its marble interior presents a serene and sombre appearance with a spectacle of shadow light. The moon-day light penetrates through the double set of marble lattice screens. The Central hall is 19 metres in diameter, and is surrounded by a double dome with an inner depth of more than 19 meters between the two domes. The acoustic qualities are remarkable and the echo reverberates in the air over head and on all sides, symbolising the soul of the Taj, the voice of eternal love and romance. The magnificent octagonal screen of marble tracery encloses the two cenotaphs and it is the gem of decorative

art. There are five inscriptions on the cenotaphs of both the emperor and his Begum.

The gardens enclosing the Taj symbolize the artistic and cultural ideals of the ruling family -- the finest contribution to Indian art. These provide a mirror to the outlook and taste of the builder. The exquisite orchard of the Taj forms an inseparable part of the general lay out of the magnificent mausoleum. In fact, the conception underlying the garden is that of a paradise providing peaceful shelter to the departed soul.

THE ITMAD - UD - DAULAH

Two other monuments of a secular nature at Agra deserve notice. These are the lavishly ornate mausoleum of Itmad-ud-daulah built by Nurjahan, wife of Jehangir for her father Mirza Ghias Beg -- the Lord Treasurer. This tomb was completed in 1628 and here lie Nurjahan's parents, buried in the main hall, while other members of the family are buried in the four corner chambers. The mausoleum in spotless white marble located on the left bank of the river shines like a gleaming pearl in a casket in the heart of the well-laid Mughal garden inside a quadrangular walled enclosure. The inlay work in the mausoleum is equally of a high order. The *pietra-dura* here too is Persian in character. The entire scheme of ornamentation, both inlaid and mosaic, is skillfully and harmoniously executed in pattern and symbolism as also in colour and material. It is an example of the concept of a garden tomb attaining its perfection in the Taj. Its *pietra-duca* inlay inspired the architect of the Taj.

SIKANDERA

Sikandera -- the unfinished mausoleum of Akbar - about 8 km. from Agra, is a five-storeyed monument of red sand stone standing in the midst of a vast pleasant surrounding. Here Akbar lies buried. It is picturesquely decorated with artistic mosaic patterns. The chief gateway on the side bears an inscription which records its date of completion in the seventh year of the reign of Jahangir, viz., A.D. 1613. It seems that the mausoleum was begun by Akbar himself. The design of the building is pyramidal, each storey being smaller than the lower one. The entrance to the interior chamber of the tomb is through the Central arch way of the ground floor which opens into a vestibule decorated with stucco work and frescoed in blue and gold. Narrow staircases lead to the upper terraces. The top storey with its fretted marble trellised walls are remarkable for their delicate design. The structural pattern shows Hindu influence while the decoration is in the Muslim style.

The Mughal monuments at Fatehpur-Sikri and Agra in Uttar Pradesh are really masterpieces of design, construction and decoration. These are all of a style which might be called composite. It is neither Hindu nor Muslim completely. There is a blending of Hindu, Buddhist and Persian features. The insertion of serpentine brackets in Sheikh Chisti's tomb might be the work of some architect from Abu. The Panch Mahal at Sikri or Akbar's tomb at Sikandera suggest Buddhist pyramidal monastery or vihara, while the lotus pillared Diwan-i-Khas at Sikri is an example of a brilliant Hindu symbolism in a Persianised setting. Hindu art motifs

were as well adopted by the Muslim architects who equally borrowed structural features from Hindu tradition.

LUCKNOW ARCHITECTURE

'The city of gardens and palaces,' as Lucknow is called, rests upon its architectural remains dating from the later half of the eighteenth to the first half of the nineteenth centuries. Here one notices spectacular manifestation of both secular and religious architecture. The reference to Lucknow mosque has already been made. The architectural style of Lucknow is illustrative of an intensive regional growth following the collapse of the Mughal empire in Delhi. The Lucknow style is a provincial type of Indo-Muslim architecture. The emblem of fish as a decorative design, symbolising royalty, is a characteristic of Lucknow architecture. So also is the gilt umbrella (chatra) over the top of the building is completely indigenous. Another contribution of the Lucknow architects is in the designs of the arcaded pavilion (baradari) -- a fairly attractive structure. The gateway (darwaza) as also the garden are equally associated with the architectural pattern with the vaulted halls adding to the grandeur.

THE BIG IMAMBARA

This Imambara as it stands today, is approached from the Machi Bhavan side by an imposing square gate surmounted by an octagonal pavilion with a facade pierced by a myriad arched window openings. Beyond the three doorways lies the garden quadrangle with the steps at the southern and leading to a portal similar to the main one. Three fine

iron doors lead to a second garden terrace on which is a line of cloisters concealing a well room, popularly known as the *Baoli*, or the well house which is built on a grand scale with a balcony above and steps leading to the weavers adge. Here the king and the ladies of the harem would retreat at the day time during the sultry hot months.

The main building of the Imambara is to the south -- a stately monument noted for its imposing character. The Central apartment is 50 meters long and 17 meters broad with verandah nearly 8.5 meters wide on both the sides. This vast building is covered with vaults of very simple form and still simpler construction, without any abutment or thrust. As a building the Imambara has no architectural pretension, but it is remarkable for its inner dimensions and decoration. It is interesting to find complete absence of wood except in the galleries in the interior.

The interior decoration has hardly undergone any change since Bishop Herber visited it in 1824. In his words, "this tabernacle of chandeliers was hung with innumerable lustre of silver and gold prismatic crystals and coloured glass, and those too heavy to be hung rose in radiant pile from the floor. There were ancient banners of the Nawabs of Oudh with sentences from the Koran embroidered on cloth of gold, gigantic bands of silver covered with talismanic words, shields studded with the name of God, and many other curious things. The king's tomb 2.5 metres long and a little over one broad, as well as that of his mother are all in silver. Henry Polhampton visiting in 1856 compared

the last quadrangle to the Tom Quad at Christ Church, surrounded by beautiful buildings with the king's tomb at the farthest end.

THE ADJACENT MOSQUE

At an angle from the main building stands the beautiful mosque on a raised platform, flanked by minarets nearly 50 metres high, with a wide frontage spacious enough to accommodate a large Friday congregation. Connected with the same scheme is the famous gate, popularly called the Rumi Gate, a structure of massive proportion on both sides with stone imitation of acanthus leaves rising horizontally from the base and radiating above the spring line forming a pointed arch. A series of ornamental balustrades project outwardly in the same place. The design is completed by a small turret placed over 'the crown of the archway'. This gateway, supposed to be based on a Turkish model, is noted for its imposing height and is one of the biggest in the world.

THE CHOTA IMAMBARA

At a distance of nearly two hundred meters from the Rumi Gate stands another smaller gate called the Moorish gate which provides access to the Imambara. This building with its gracefully proportioned minarettes and gilded cupoles was compared by Alexis Soltykoff to the Kremlin at Moscow. It is, however, regarded as a product of degenerated intellectual taste. The walled enclosure has a long courtyard with a rectangular tank occupying the central space, and on it floats a beautiful barge with the cypress trees adding grace to the setting. On

each side of the courtyard is a small miniature of the Taj and there lie buried the daughter and son-in-law of the builder. To the right of it is a mosque for the exclusive use of the Nawab family members. At the extreme end a wide flight of steps lead to the main shrine where Mohammed Ali Shah and his mother lie buried. Opposite the main gateway of the Imambara is the *Naubatkhana* of the drummers place, regularly announcing the call to prayer early in the morning and in the evening. Reference has already been made to the Jami Masjid to the west of the Chota Imambara which was completed by the widow of Mohammed Ali Shah, with the usual domes and a tall minaret at each of the four corners used for *ajan* or the 'call to prayers'.

THE LA MARTINIERE

The other monuments of Lucknow include the La Martiniere also remembered as Constantia, built by a soldier adventurer General Claude Martin. Its elaborate and queer design, arabesque decorations, fluted Corinthian pilasters and columns, as also its picturesque location, accord monument the status of a splendid chateau in the Italian style. It is a romantic mansion, illustrating all forms of architecture, and decorated with fine stucco fret work and bizarre figures of lion, men and women, including fantastic mythological divinities. It is also marks the first introduction of European architectural style in Lucknow. Some of its features were also locally copied.

THE TOMBS AT QAISERBAGH

Reference might as well be made to the two tombs at Qaiser Bagh built by Ghaziuddin Haider (1814-27) in which Saadat Ali Khan (1798-1814) and his wife Khursheed Zadi lie buried. These are the best example of the Lucknow style of mausoleum, noted for their proportionate domes, the elegant kiosks, the fine 'kalasha' (water pot) finials, and above all, the well-balanced plan of the building. These two tombs, though comparatively small, look graceful and well-proportioned. Ghazi-ud-din's own mausoleum is known as Shaha Najaf. Saadat Ali Khan was himself a great builder. He built the Lal Baradari, the lovely Dilkusha (Heart's Delight) Palace, the stylist Sikander Bagh and finally the Residency. The last is a historic building constructed in 1800 for the use of the British Resident. Its present dilapidated look is the result of the famous siege of 1857. Even now it presents a dignified appearance with its pretty garden, extensive ground floor and two lofty upper storeys. Its cellar of underground chamber (Tahkhana) is a notable feature of the Lucknow style of architecture.

HISTORIC FORTS OF UTTAR PRADESH

The character of the alluvial of Ganga plain necessitated proper fortification for purposes of security. While the ancient Indian forts have been reduced to mounds of desolation and heaps of ruin, such as that at Garhwa, 40 km. southwest of Allahabad or that of Kara, built in the time of Jaichandara of Kannauj, on

the other side of Ganga, opposite Akbar's fort at Allahabad. The forts of the medieval period have no doubt survived, shorn of their past glory. These are generally built of solid sand stone with thick walls, and stern and formidable bastion and ramparts. The forts were designed and built like pieces of fine architecture. Most of them have multiple walls and battlemented gateways for the protection of inner citadels and palaces. Among the important forts still existing, the one at Agra is a memorable example of Akbar's style of architecture which has a long history of its own, with each Mughal ruler contributing his share according to his whim, taste and requirements. Among the famous edifices, mention may be made of the Khas Mahal, the Sheesh Mahal, the Diwan-i-Khas and the Diwan-i-Am. The delicate inlay of jasper, cornelian and turquoise, along with the radiant hues of gold and other colours, changed the miracles of marble into fairy palaces of the Arabian Nights.

Reference has already been made to the Allahabad fort which was also built in Akbar's time. It is of the triangular shape of a wedge or segment of a circle with its three important gateways. The celebrated fort Chunar stands on the bank of the Ganga at a distance of 32 km. from Mirzapur. It marks an ancient site stretching practically north and south 760 meters long, 125 to 280 m. broad and 75 to 160 meters above the level of the surrounding plain. Successive walls and towers have added a massive solidity to the fort. This fort of Chunar became the key to the east in the

sixteenth century. Equally important is the Jhansi fort recalling the valiant saga of the Rani of Jhansi and her stand against the British forces in 1857. Built on a bold granite rock and overlooking the city lies this fort of Jhansi. Its encircling wall follows the configuration of the hillock. The walls are reinforced at intervals with massive bastion. Except for the location, there is little of interest to see in the fort.

HILLS, TREKKING AND WILD LIFE

The hill stations of Uttar Pradesh are dotted in the regions of Garhwal and Kumaon, which were ceded to the Company after the Anglo-Nepalese War in 1813 under the treaty of Sagauli. The hills located in this region are the healthiest beauty spots. Nainital, a gem in perfect setting, is a charming lake resort which was discovered by an English traveller. Mussoorie, the 'Queen of Hills', originally purchased by a European gentleman Major Hearsay in 1812, resold to the East India Company in 1812, for a paltry sum of Rs.1200 annual payment to the major and later on to his family, had further additions of territory including the Doon valley. Landore was made a home for the British soldiers. Later on in 1842 Dost Muhammed, the ex-Amir of Afghanistan, was interred here, followed by Dalip Singh, son of Maharaja Ranjit Singh in 1853, and again an ex-Amir of Afghanistan Yakub Khan in 1883. Ranikhet and Chakrata in the Kumaun Region are also smaller hill stations noted for their seclusion and quietness. Almora in that region is an interesting old city with memories of the hands of

the Gurkhas after being left barren and desolate by the Rohillas who had invaded it earlier.

NAINITAL

Nainital, the summer capital of the State, is approached from Kathgodam by a nice metalled road through Taxis and Busses covering a distance of 35.4 km. Its beauty lies in the lake about 1.5 km. long and less than half a kilometre broad covering an area of one hundred and twenty acres. Graceful willows encircle this emerald mountain lake. During the day time, the city with its brightly coloured tiny villas and bungalows, with the pedestrains walking, riding on the pony or carried in rickshaws attract the visitors eye. With the setting of the sun, the hill station enchants with the reflections of the row of lights casting their shadow on the placed water of the lake. The attraction of this city of about 25,000 people, are the Naina peak (2611 meters in height) at distance of 5.64 km. It is a picnic spot commending an enchanting view of the Himalayas. Other attractions include Laria Kanta (2481 metres), the next highest peak, snow view (2270 metres 2.42 km. --the most easily accessible mountain top, Hanumangarhi (1,951 metres) 3.22 km. -- a religious centre and a fine spot for viewing sunset. The State Observatory (1951 metres) 4.4 km. is devoted to astromical studies and opticaltracking of artifical earth stelities. Besides these, the two conspicuous peaks are the China and Deopatta on the north west side. Among the numerous restorts easily approachable from Nainital by road are Sat Tal, Bhiim Tal, Nakuchia Tal, Kharfa Tal and Ramgarh.

The city also has the main campus of the Kumaun University and the Administrative Training School (ATS) for the provinical civil servants.

MUSSOORIE

Mussoorie, approachable from Dehra Dun station, is noted for its scenic beauty and level walk on the Mall. Mussoorie lies on the first fringe of hills running east and west, parallel to the Sivaliks. The hill range on which Mussoorie is situated, ascends from the plains rather gradually in the form of a vast horse-shoe. On the top level, it embraces a number of ridges with gorges of all dimensions in between. The place has several academic institutions run privately or through missions including the boys and girls convents. The Lal Bahadur Shastri Academy of Administration is the training institution for all the Central Service officers including the Foreign, Administrative, Police and other All India Services through a Foundation Course. The Charleville area including the Happy Valley forms part of this Academy Campus. There is no lake in Mussoorie except an artificial oné in the Municipal Park at the other end of the Charleville. The Rope Way is another attraction.

ALMORA AND RANIKHET

Almora and Ranikhet are two other hill stations approachable from Kathgodam. Almora is perched on a 5 km. long horse saddle shaped ridge. The scenic beauty of this place is enhanced by the hills and the snow clad peaks of the Himalayas surrounding it. It is also an educational centre with a wing of the

Kumaun University located here. The trek to the beautiful Pindari Glacier (4000 metres, through dense forests) is laid from here, taking about six or seven marches (seven days) time.

Ranikhet and Chakrata were supposed to be military hill stations. The former is the only hill sanatorium in Uttar Pradesh. It is equally famous for its pine forests, enhancing not only the radiance but also the salubrity of this hill resort. The place is noted for its fruit orchards -- of apricots, apples and pears and peaches. Ranikhet -- 'Queens field' is idyllic in its charm with its salubrious climate and fine breeze. About 10 km. from here, Chaubatia, meaning 'common meeting point of four paths', is a garden spot -- with a commanding view. The Government Gardens and the Fruit Research Centre are its attractions. Another tourist place of interest is Kausani, noted for its scenic beauty. At a height of 1890 metres, this spot is nature's own reserve, offering a close and enrapturing view of the silvery ranges of the great Himalayas. The devoted pilgrim would find to his interest groups of ancient temples at Baijith, 1125 meters high spot in the Idyllic Gaur Valley, 71 km. from Almora, Gananth, 47 km. from Almora at a height of 2116 metres, important for its natural landscape, cave and Shiva temple and Jagheshwar and Bageshwar lying 34 km. and 90 km. from Almora.

WILD LIFE

Wild life is equally rich in Uttar Pradesh. Raped urbanisation and industrialisation have inevitably cost of the State its precious forest area, due to de-

forestation, and also its wild animals. These would have been extinct but for the Wild Life (Protection) Act of 1972. At the moment there are 4 national parks and 15 sanctuaries providing a sure and secure house for the beautiful denizens of forest. The Corbett National Park the oldest in the country -- lies partly in the Garwal and partly in the Kumaun districts of Uttar Pradesh. The Park extends along the banks of the Ramganga river, encompassing the dense Sal forests of the Himalayan foothills, and the Sacanah vegetation of all grassy meadows. It is one of the biggest areas of the typical big mammals. The park was established in 1936 and is named after the famous naturalist, Jim Corbett, who spent a major part of his life here. The wild life species include here elephant, tiger, panther, sloth bear, nilgai, sambar, red jungle fowl, partridge, crocodile, pheasant, python and a variety of birds. The park lies at a distance of 50 km. from Ramnagar, 240 km. from Lucknow.

The Dudhwa National Park, established in 1977, spread over an area of 490 sq. metres. It lies in the lush forests of North Lakhimpur -- Kheri comprising Sal trees, marshes and grassland. It harbours a wide variety of wild life, including the Assamese Rhino and Bengal Tiger. It is approachable by road 100 km. from the Mailani Railway Station on the Lucknow-Kathgodam line. The famous Mt. Nanda Devi National Park comprises a 630 sq. km of beautiful mountainous land which for many years attracted trekkers, mountaineers and naturalists from India and abroad. It has snow leopard, musk deer, brown and

black Himalayan bear, panther, Sambar, wild boar, pheasant and many types of birds. The Valley of Flowers constitutes another National Park.

SKING AND MOUNTAINEERING

Sking and Mountaineering have also found places in this State's tourists complex programme. Auli provides a 3 km. long slope (ranging from 2519 m. to 3049 m) for this purpose. It provides a complex view of peaks like the Nanda Devi (7817 m.), Kanet (7756 m.), Mana Parvat (7273 m.) and Dunagiri (7066 m.). Tall stately deodar forests flanking the slope cut wind velocity to the minimum. In the vast amphitheatre of the Himalayas, there are immense possibilities for trekking and mountaineering as well. This enchanting region of Garhwal and Kumaon equally provides interest and charm for the ornithologist, botanist and any one who has a love for nature and eager to find the lasting peace away from the terror and turmoil of the materialist world. The Garhwal-Kumaon glaciers as well provide open space above the snow line for Sking. Like other sections of the Himalayas, this region offers the thrills of exploratory long distance sking round the year. More ten years back, a ski-descent was made from the Summit of Trisul (7,120 m.) by the Italians Alberto Re and Ezio Laboria on October 14, 1978. The normal season for sking is, however, between January and March.

TREKKING

The trekking routes and regions as permitted and provided by the State Government in the Garhwal region include the Har-ki-dam and Ruinsara Tal,

Badrinath (Salopanth Tal - Vasundhara Falls -- Valley of Flowers -- Hemkund Lakes (presently closed); Dodital - Darwa Top - Yanmotri; Gangotri - Gaumukh - Nandanvan; Garhwal - Kumaon link, Khatling Glacier - Kedarnath; Roopkund and Kuari pass. The first one, nestling in the north-western extremity of Garhwal alongside the Sutlej-Yamuna watershed along with the valley floor, at 3,030 m., is dominated by the majestic colossus of Swargabhoomi -- the land or valley of heaven. The second trekking route -- at present closed - passes through the old trade and pilgrim route to Badrinath and thence along the valley of the Alaknanda leading to the valley of Flowers. Other trekking routes - Dodital - Yamunotri and Gangotri - Gaumukh - Nandavan and the other three mentioned earlier provide a challenging, nevertheless exhilarating feat covering some of the most beautiful spots in the Garhwal region. These take a couple of days, sometimes extending from two to three weeks with proper arrangement of camps. These are generally located between a mountains stretch and steep mountains. The Select Treks in the Kumaun region cover several glaciers -- Pindari Glacier, Sundarbang Glacier, Kaphni Glacier, Milani Glacier, Kalaba based Glacier, among mountain -- country and snow-clad valley. The trekking period is during April-November, but winter as well provides good time with clearer climbing days, of course in bitter cold more for experience than for real enjoyment because of the risk involved. There are Institutes like the Nehru Institute of Mountaineering at Uttarakashi, and others at Darjeeling and at Manali with provide training in techniques necessary to acquire before

venturing any such enterprise.

RIVER RUNNING

Another interesting adventure sport is river running. Beginning with float trips on long rafts and even air mattresses, this perfect water adventure thrills the heart by its intimacy with swift streams running through the high mountains and flowing through a myriad different colours of rocky gorges, forests and flowers. The adventure begins up-stream with its white and equally wild water as it froths and foams, crashing against rocky edges, narrowing gorges, dropping sharply down the current. This spot involves careful study of the land route as well. The trip can be made in a light weight alloy-metal craft holding two to three people. An outframe craft capable of accomodating a maximum of eight persons is also used in this sport, navigated by an experienced oarsman, using two long oars. The raft has inflatable rubber bodies reinforced by nylon fabric beneath an exterior of neoprene. The raft has to be strong enough to tolerate battering by waves and rocks. It also carries provisions on board. The suitable period of river running depends on the adequacy of water volume. For this September-November and March-April-May are most suitable. With the launching of the G.B. Pant River Rafting Festival at Dev Prayag by Sir Edmund Hillary in March 1987, great enthusiasm has been generated for this sport.

Uttar Pradesh provides interest to the archaeologist, the historian, the pilgrim and the sightseer alike. It has been the cradle of Buddhism, Brahmanical thought and learning and the scene of

political vicissitudes with the changing fortunes of different political forces. It has witnessed the devastations caused by the marauders and religious zealots, and has equally enjoyed the manificence and liberality of the ruling families -- both from Delhi as also in the State itself who set up stately buildings -- secular and religious in different areas and centres of the State. While reference has already been made to different zones of the State and their monuments, the Bundelkhand area with Jhansi as its centre has many things more to offer to the visitor than the Deogarh temple of the Gupta period or the fort of Jhansi. The monuments belonging to the post-Gupta period are some rock sculptures, including the *Saptamatrika* (seven mothers), the ruined temple of Varaha and the great Jain temple. There are some other Jain shrines inside the precincts of the old fort of Deogarh. Some of the pillars in these temples in or near these temples are of exquisite workmanship. The Chandella rulers built many temples in this region. There are a few medieval Muslim structures as well. The state is studded with centres and sites which can trace their history to pre-historic and proto-historic times and has also many new and attractive structures noted for their aesthetic and artistic beauty and importance. In between are monuments and archaeological sites of the ancient and medieval periods. The state is noted for its composite culture evinced from the way of life of its people as also from the monuments set up by members of different communities. While the existing ones have their attraction, there are many more which demand exploration and proper explanation.

GLOSSARY

A		<i>Bhagavad-Gita</i>	
<i>Abwab</i>	: A cess		: 'The Song Celestial'
<i>Adalat</i>	: A court of justice	<i>Bidi</i>	: Hand made cigarette made of tendu leaves and tobacco
<i>Afsana</i>	: An Urdu novel		
<i>Allaha</i>	: A musical ballad sung in praise of Allaha and Udal	<i>Bhangra</i>	: The Punjabi troupe dance
<i>Amin</i>	: A petty official for realizing Government revenue	<i>Bhar or Balua</i>	: Sandy soil
<i>Antarala</i>	: The vestibule of a temple	<i>Birahi</i>	: A song of pathos and separation
<i>Antevasin</i>	: A boarder student in ancient India	<i>Brahmachari</i>	: A scholar in celibacy
<i>Apabhramsa</i>	: 'Literally defiled' -- term used for Prakrit languages	<i>Brahmavidya</i>	: The Knowledge Supreme
		C	
<i>Arghat</i>	: The old Persian wheel	<i>Chaiti</i>	: A festive rag of the month of March-April
<i>Atman</i>	: Individual soul	<i>Chak</i>	: A plot of land
<i>Ayurveda</i>	: Ancient Indian system of medicine	<i>Chatri</i>	: Literally an umbrella -- the finale of the building
B		<i>Chelas</i>	: Religious disciples
<i>Ban</i>	: Twine made of moonji	<i>Chikan</i>	: Embroidery work on fine cotton or silk cloth
<i>Baradari</i>	: A long rectangular hall with several gates	<i>Chaturvarna</i>	: The four-fold division of society based on castes

D

line of descent

<i>Daroga</i>	:	Inspector of Police	<i>Gramasudhara</i> ::	Village uplift programme
<i>Darakacharya</i>	:	Pupil of elementary school	<i>Gur</i>	: Juggery
<i>Devanagri</i>	:	Another name of Hindi -- the script written from left to right	<i>Gurukula</i>	: Teachers hermitage
			<i>Gurudwara</i>	: Sikh's place of worship

H

<i>Dharmachakra</i>	:	The Wheel of Law	<i>Hulga-Bandi</i>	: Circle school
<i>Dharmashastras</i>	:	Legal commentaries		

I

<i>Dharma Sutra</i>	:	Original legal texts on customary laws	<i>Iddat</i>	: The Prescribed Period of Abstinence between Divorce and Second Marriage of a Muslim Woman
<i>Dhola</i>	:	A kind of musical song		
<i>Dravida</i>	:	The name given to South Indian architecture	<i>Imambara</i>	: Building for the performance religious ceremonies etc. by Shia Muslims in memory of Imam Husain and his followers
<i>Dumat</i>	:	Loam soil		

F

<i>Fasli</i>	:	Agricultural year beginning from July 1	<i>Igta</i>	: Assignment of land for maintaining a fixed number of troops
<i>Faujdar</i>	:	Subdivisional officer under then Mughals		

G

<i>Garbha-Griha</i>	:	The sanctum cella in the temple	<i>Jagirdar</i>	: The holder of Fief land
			<i>Jarrah</i>	: The Barbar surgeon
<i>Gauna</i>	:	Second marriage after attainment of puberty	<i>Jajmani</i>	: The right of performing ritualistic ceremonies among certain assigned families on a perpetual basis
<i>Gazal</i>	:	Urdu couplet -- recited and also sung -- a musical composition		

K

<i>Gotra</i>	:	Eponymous group descended from common ancestor in the male	<i>Kajari</i>	: A kind of musical song of Eastern U.P.
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- | | | | | | |
|-----------------------|---|--|---------------------|---|--|
| <i>Kalam</i> | : | The Style of Painting | <i>Mansabdar</i> | : | The holder of a rank varying according to status in Mughal Hierarchy |
| <i>Kamasdar</i> | : | An official incharge of Revenue Subdivision | | | |
| <i>Kanta</i> | : | Certain extra charges | <i>Moodha</i> | : | A circular stool made of rawjute reed--with or without back |
| <i>Kanungo</i> | : | Petty revenue official controlling the village accountants | <i>Mooja</i> | : | A kind of tag reed of which ropes etc. are made |
| <i>Kavisammelan::</i> | : | A gethering of Hindi Poets | | | |
| <i>Kharif</i> | : | Summer crop sown in June - July | <i>Mujahid</i> | : | Shia Theologian |
| <i>Khandsari</i> | : | Indigenous white sugar | <i>Mushaira</i> | : | An Urdu Poets gathering |
| <i>Khangat</i> | : | Religious establishment of Muslims | | | N |
| <i>Kirana</i> | : | Spices and condiment | <i>Nagar</i> | : | The temple type of Northern India with Sikhara |
| | | L | | | |
| <i>Lehalf</i> | : | Printed cover with cotton padding used in winter like blankets | <i>Naib</i> | : | Deputy, Assistant |
| | | M | <i>Nawar</i> | : | A coarse thick cotton - lace for wrapping the bed |
| <i>Marsia</i> | : | Elgy in praise of the fallen Heroes of Karbala | <i>Nazrana</i> | : | Premium |
| | | | <i>Nizamat</i> | : | Territory under the Jurisdiction of <i>nazim</i> |
| <i>Mahal</i> | : | Unit of land assessed for payment of land dues | | | P |
| <i>Madarsa</i> | : | Muslim school for the study of Theology | <i>Pargana</i> | : | An administrative unit under the Mughals |
| <i>Maqtab</i> | : | Muslim school for general studies and Koran | <i>Parishad</i> | : | Assemblage of learned scholars to discuss philosophical issues |
| <i>Maida</i> | : | Fine white flour | <i>Parsang</i> | : | Unit of length equal to about two and a half miles |
| <i>Mensab</i> | : | Rand in Mughal hierarchy | <i>Purna kalasa</i> | : | The vase and foliage |

Q

Qazi : Functionary Solmnising a Muslim marriage and also adjudicting in disputed matters

R

Rabi : Crop sown in October-November

Rakaz : The paintings depicting the rages of groups of musical compositions in human form

S

Samavartana : The ancient sacred bath ceremony after completion of vedic education

Sangharama : Buddhist centre of learning a monastic establishment

Saree : Ladies wearing apparel covering both the lower and upper parts of the body

Sikhara : Spire or tower of temple

Sir : Land cultured elite class in ancient India

Sehnai : A musical instrument like the piper

Srivatsa : The Jain Swastik symbol

Suti : Twine made of hemp

T

Tabla : A pair of drum-like musical instrument

Takht : Armles wooden cot

Taluga : Silver or gold coin under the Sultanate

Tanzeb : Refined cotton cloth used in embroidery work

Taqabi : Loan with or without interest given by the government to ryots in times of distress

Tari : Fermented liquor of palmyra palm or date palm

Tazia : Reproduction of tomb of Hasan or Husain, generally made of coloured paper and bamboo

Thanedar : Officer incharge of Police Station

Tirthankar : An exponent of Jain religion, a deified hero or saint

U

Usar : Barren land

Ushnisha : Head dress, also arrangement of hair

V

- Varahavatara* : The Boar Incarnation
- Vesara* : The architectural design of the Deccan temple
- Vimana* : Circular plan of the sanctuari

Y

- Yaksha* : Mythical supernatural beings - male and female

Z

- Zaid* : Extra crop sown and harvested between April to June

W

- Wagf* : Muslim endowment

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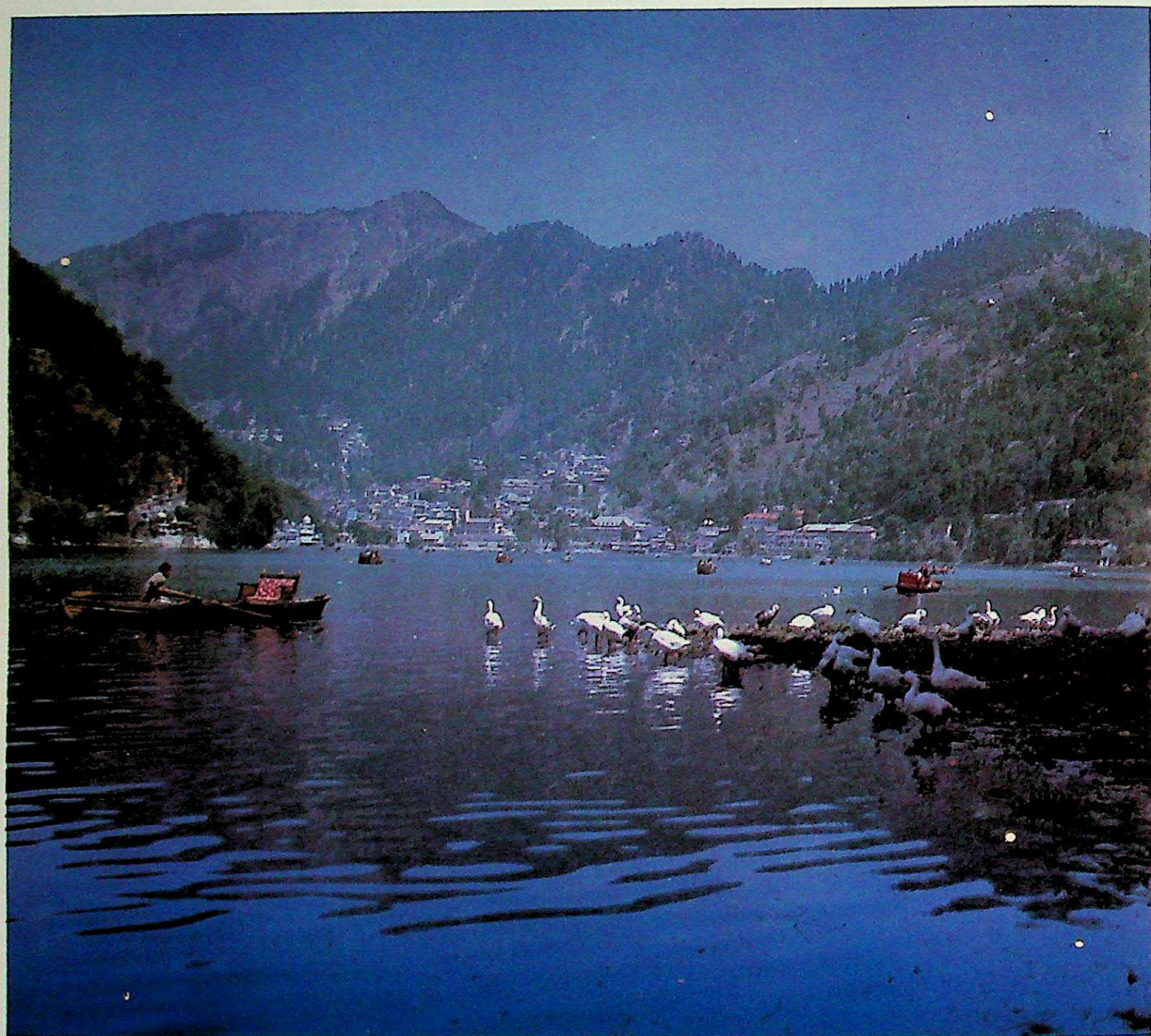
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View of Gate way to Badrinath temple



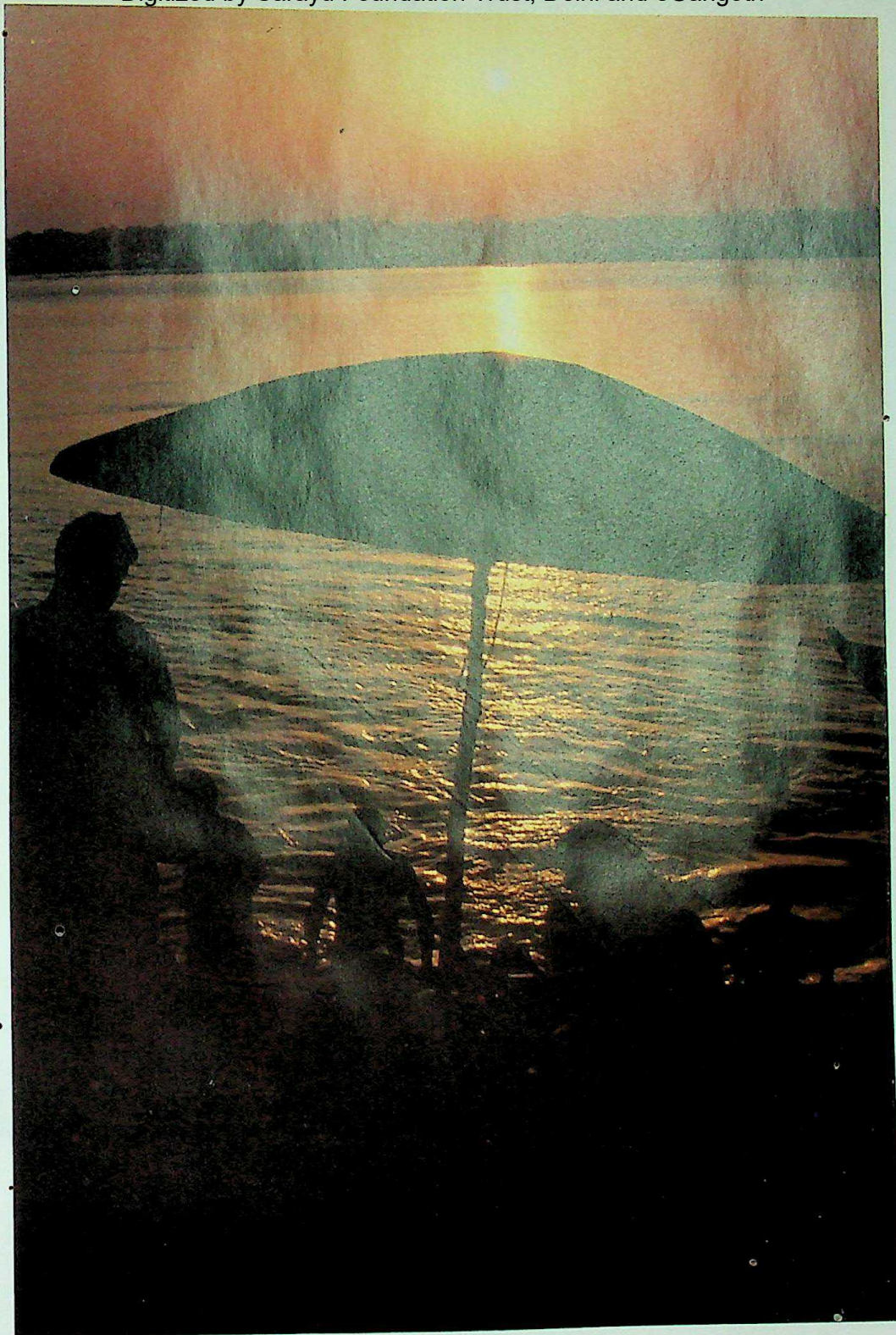
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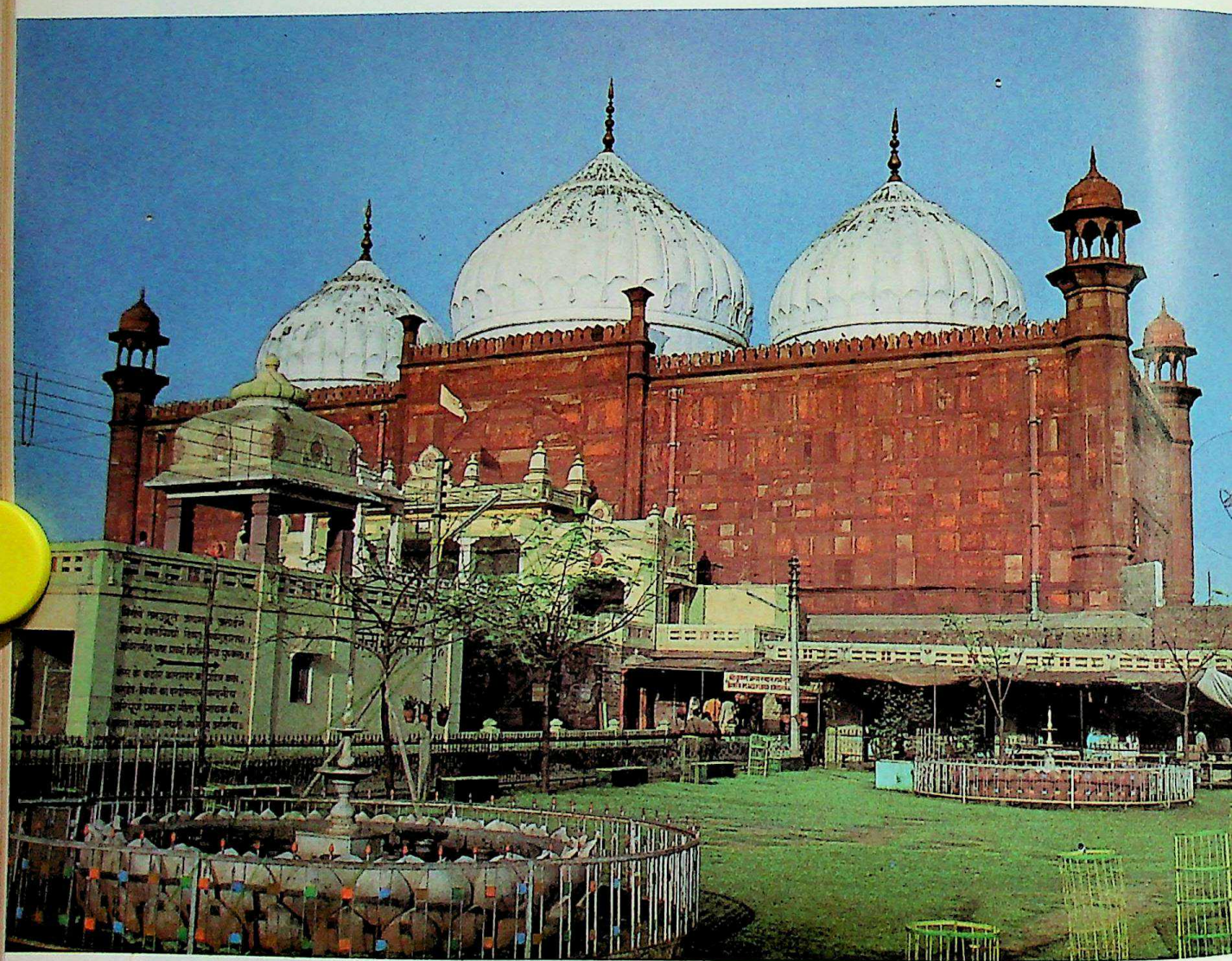
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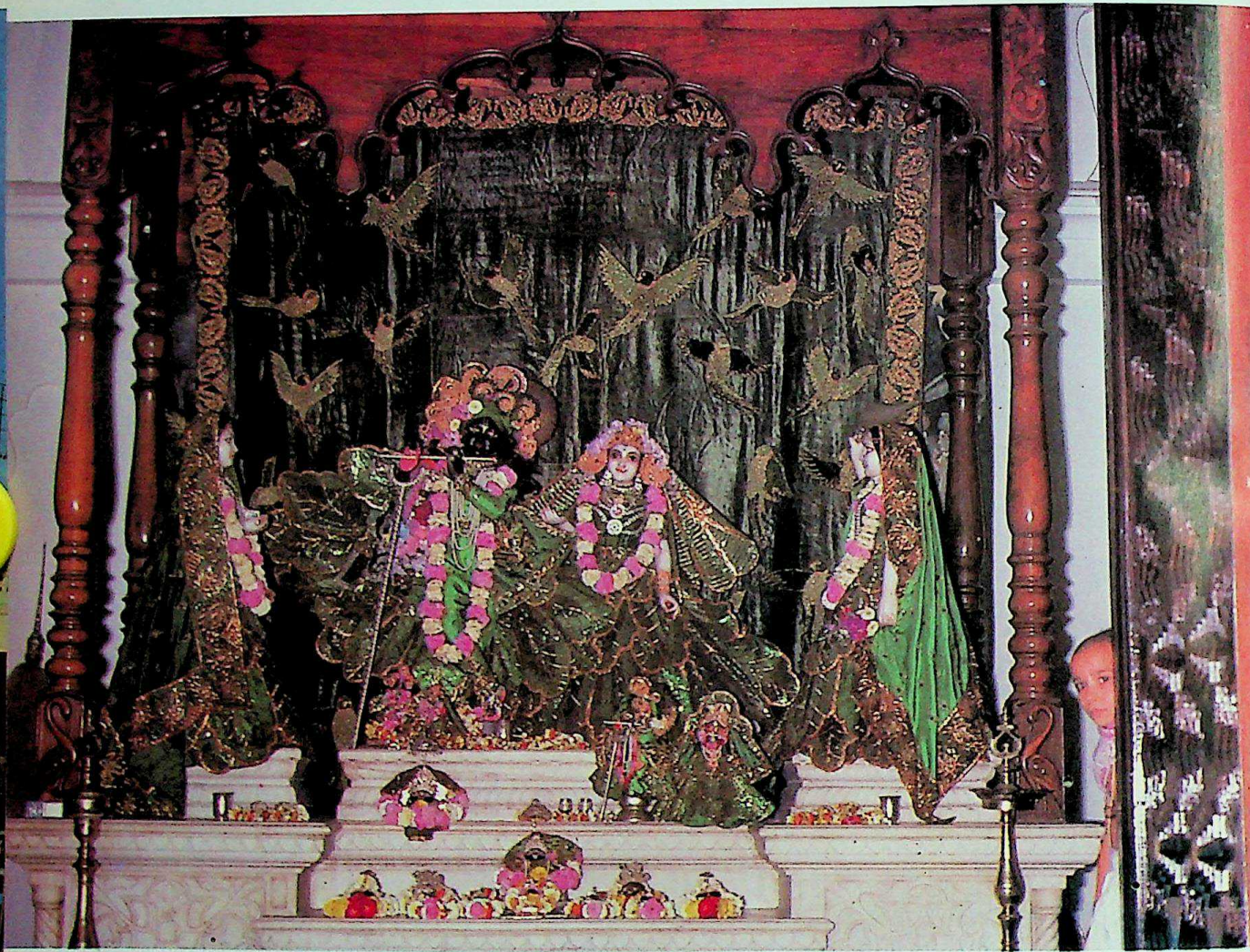
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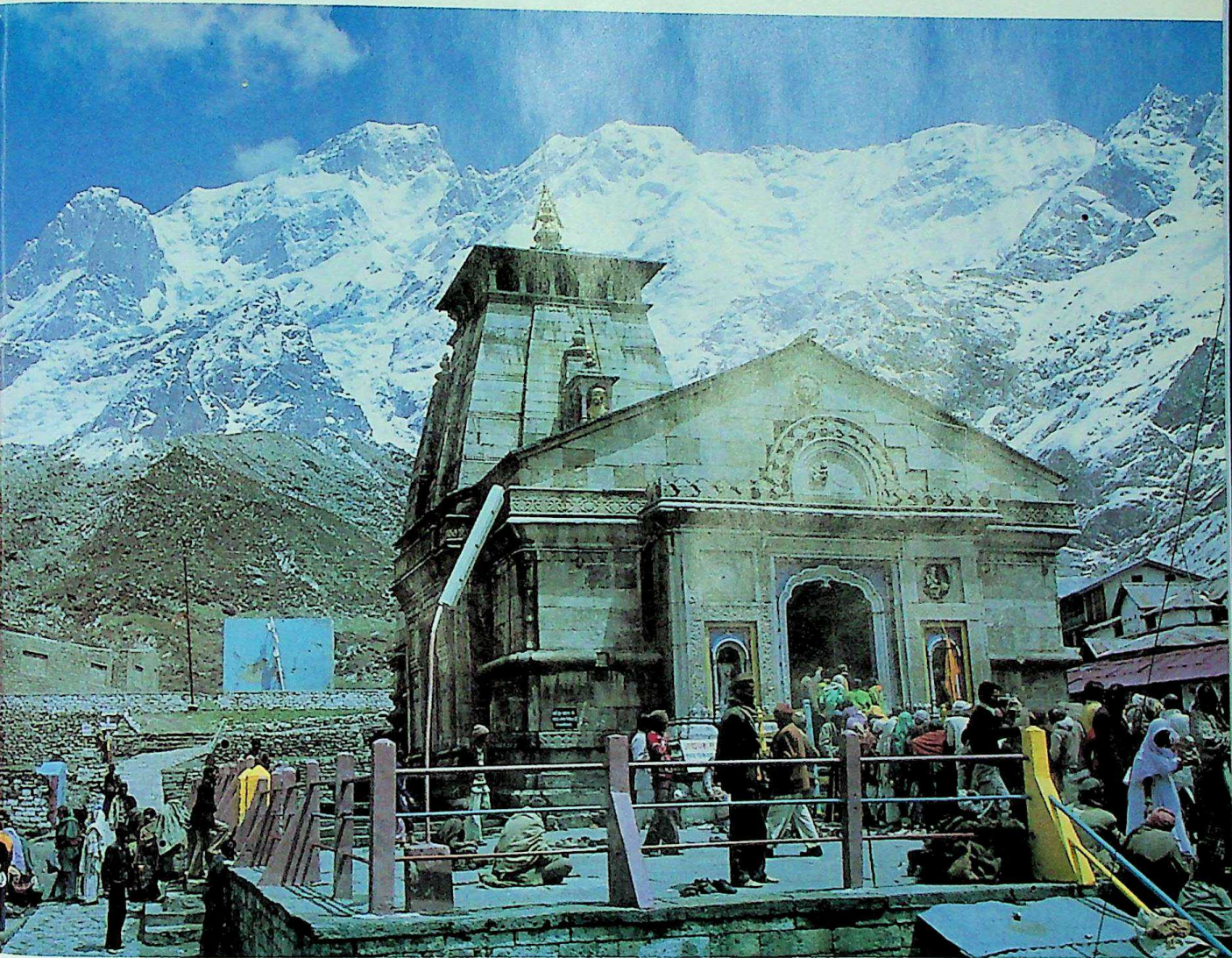
Krishna Janambhoomi, Mathura



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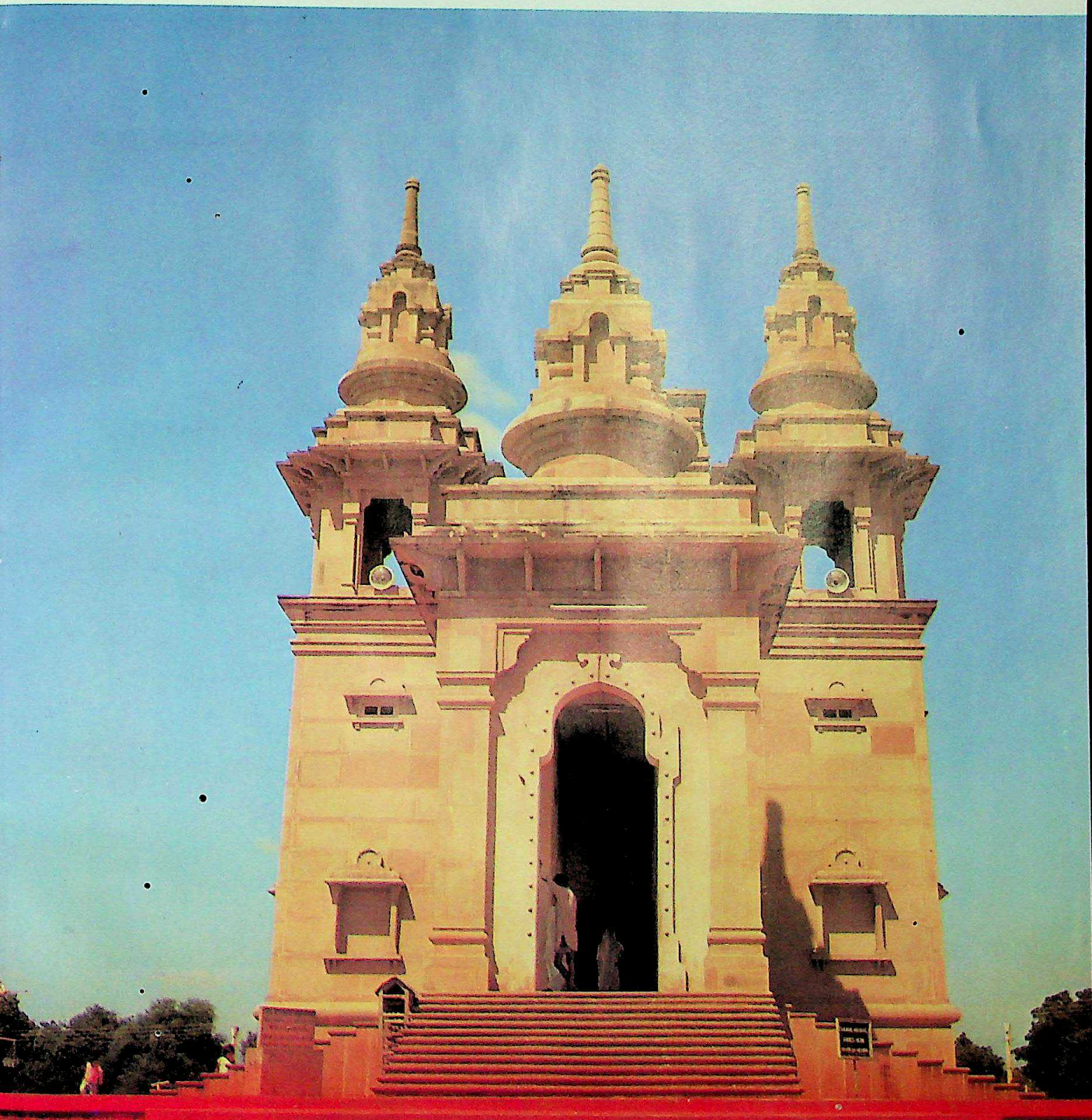
Idols of Radha & Krishna, Mathura



Kedarnath Temple



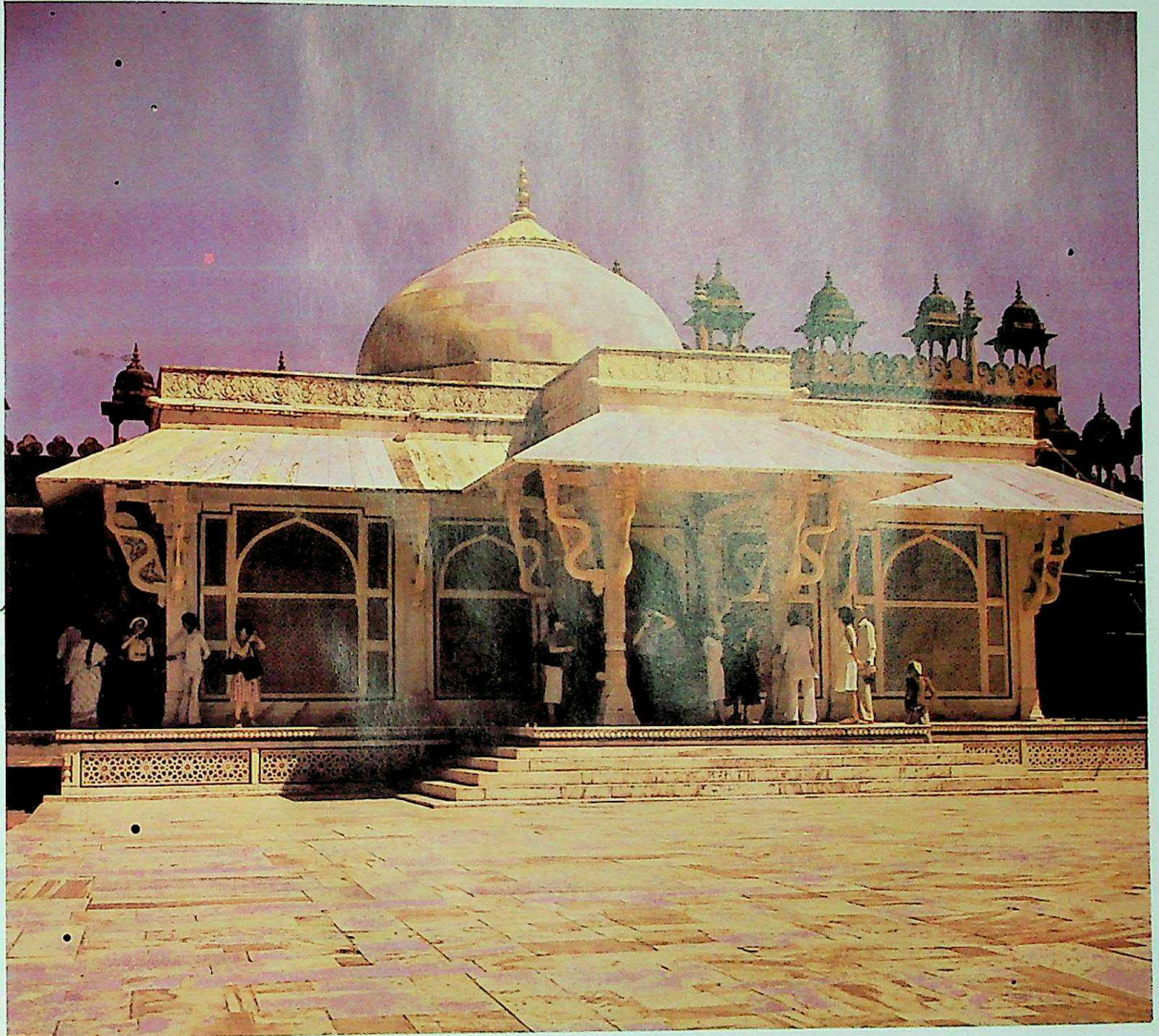
Bara Imambara, Lucknow.



Bodhi Temple, Varanasi



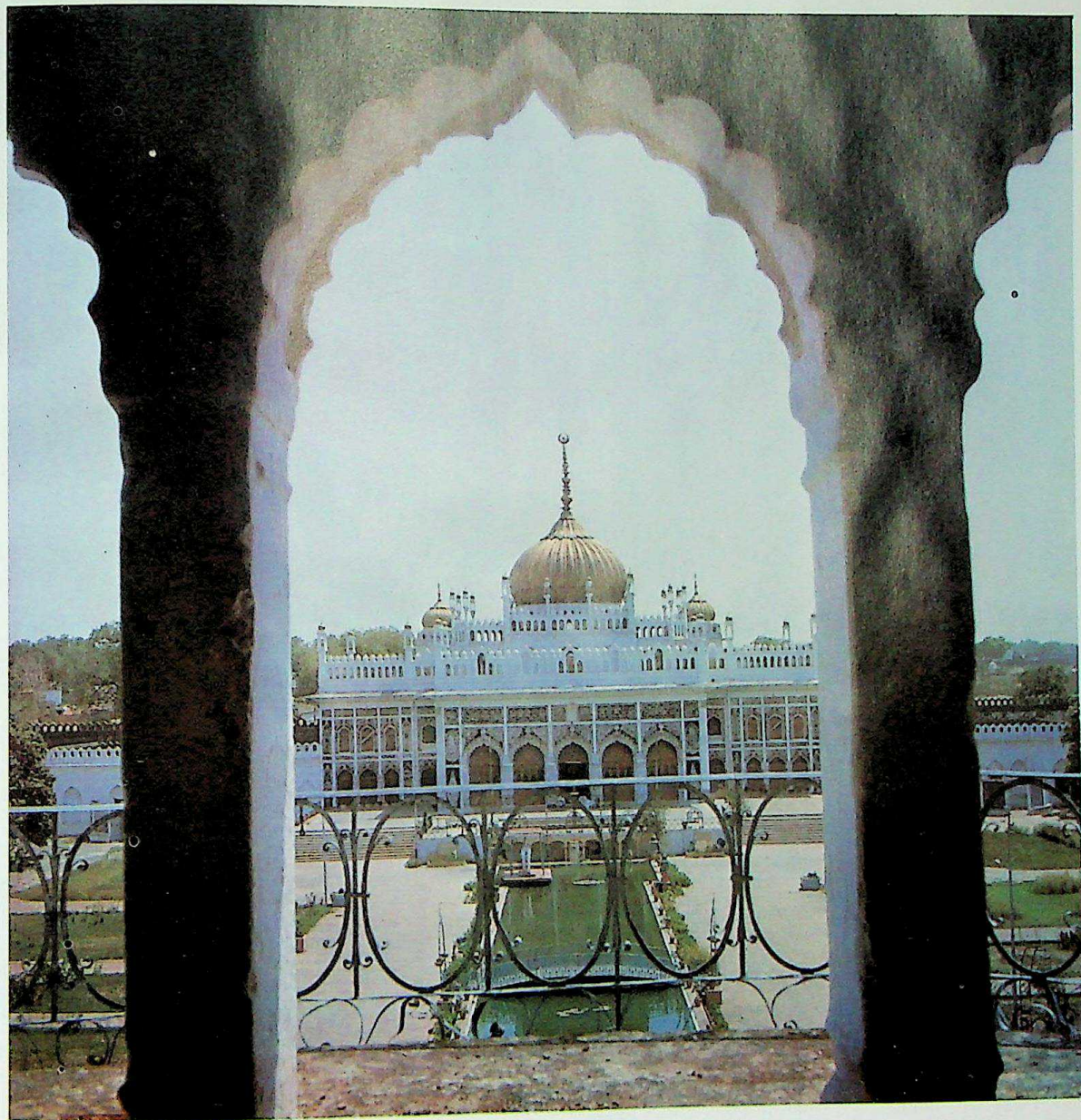
The tomb of Mughal Emperor Akbar at Sikandra near Agra



The tomb of Salim Chishti, Fatehpur Sikri



Masjid at Bara Imambara, Lucknow.



View of Chota Imambara, Lucknow.



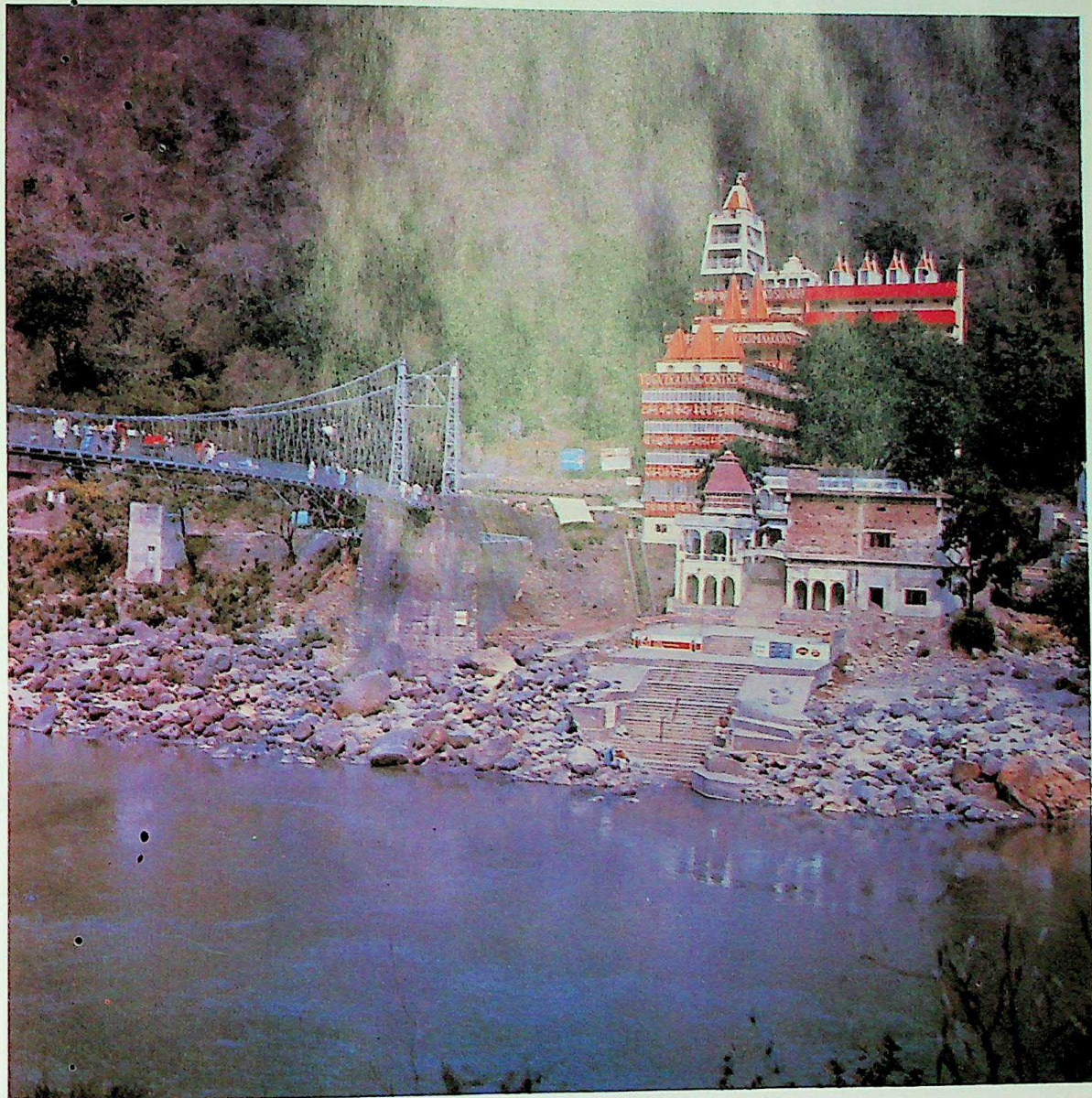
Another view of lake at Nainital



Pilgrims taking Holy dip in the River Ganges at Haridwar during Kumbh Mela



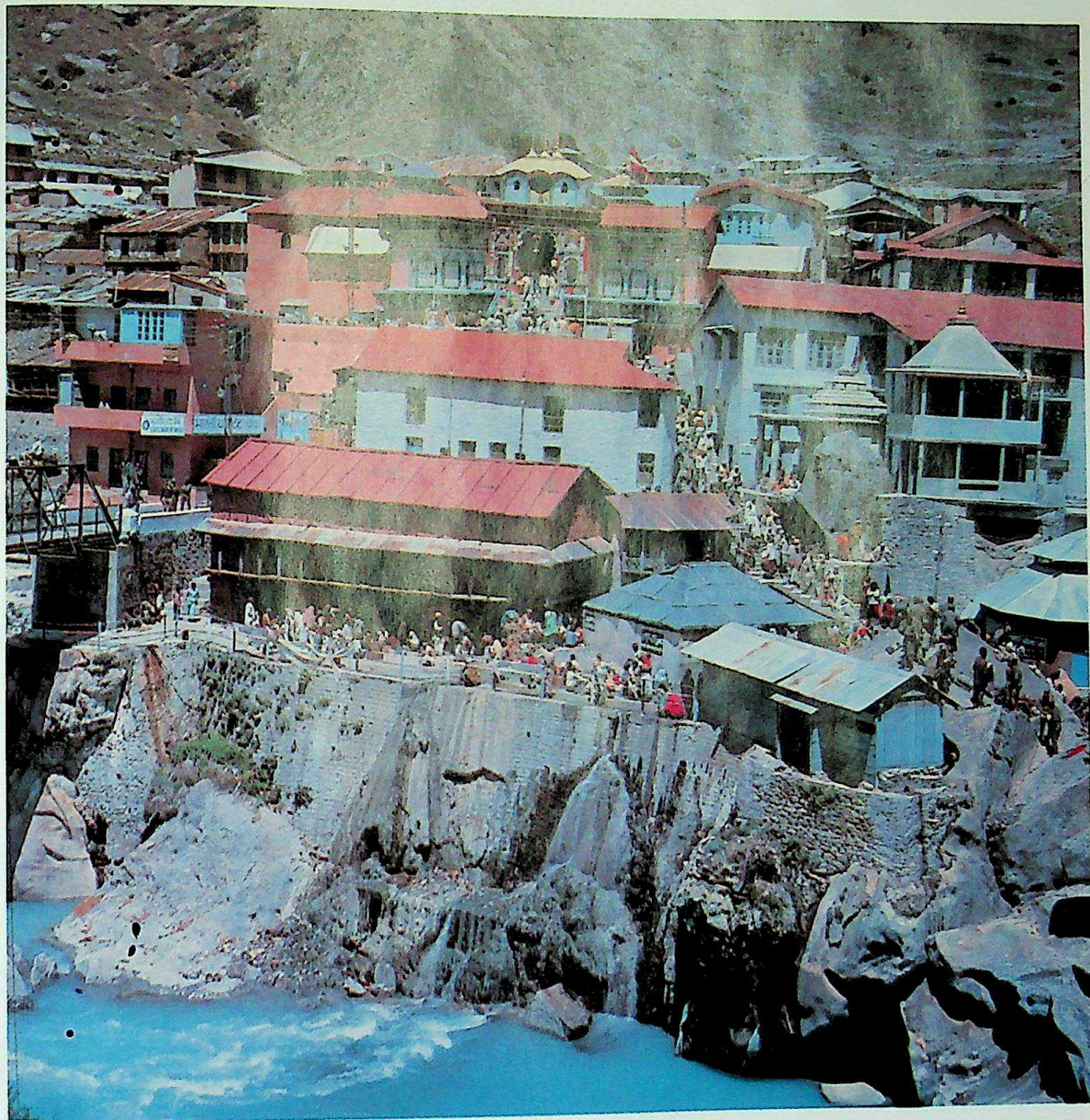
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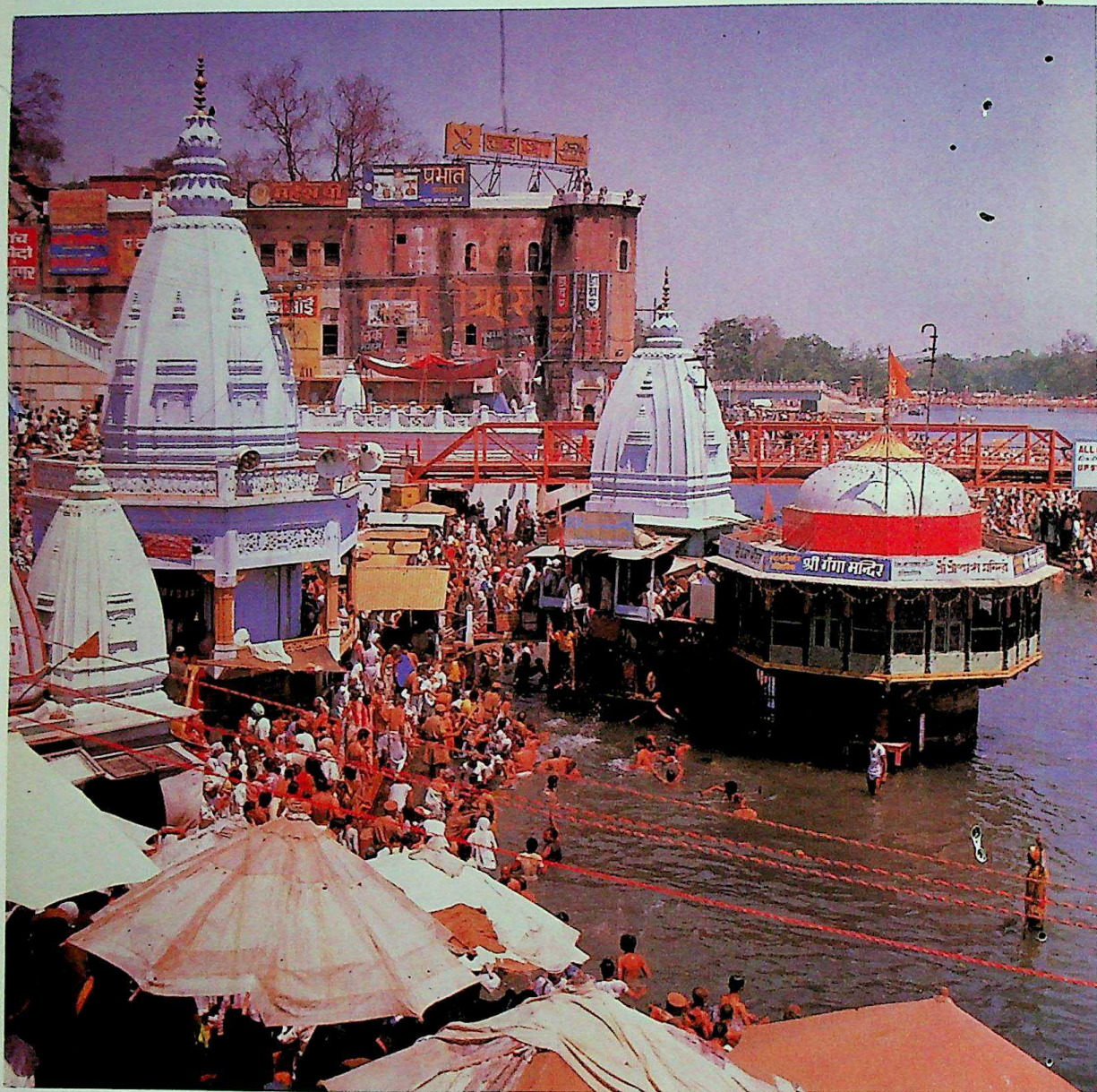
The Lakshman Jhula, Rishikesh.



A Ghat on the Banks of river Ganga at Varanasi



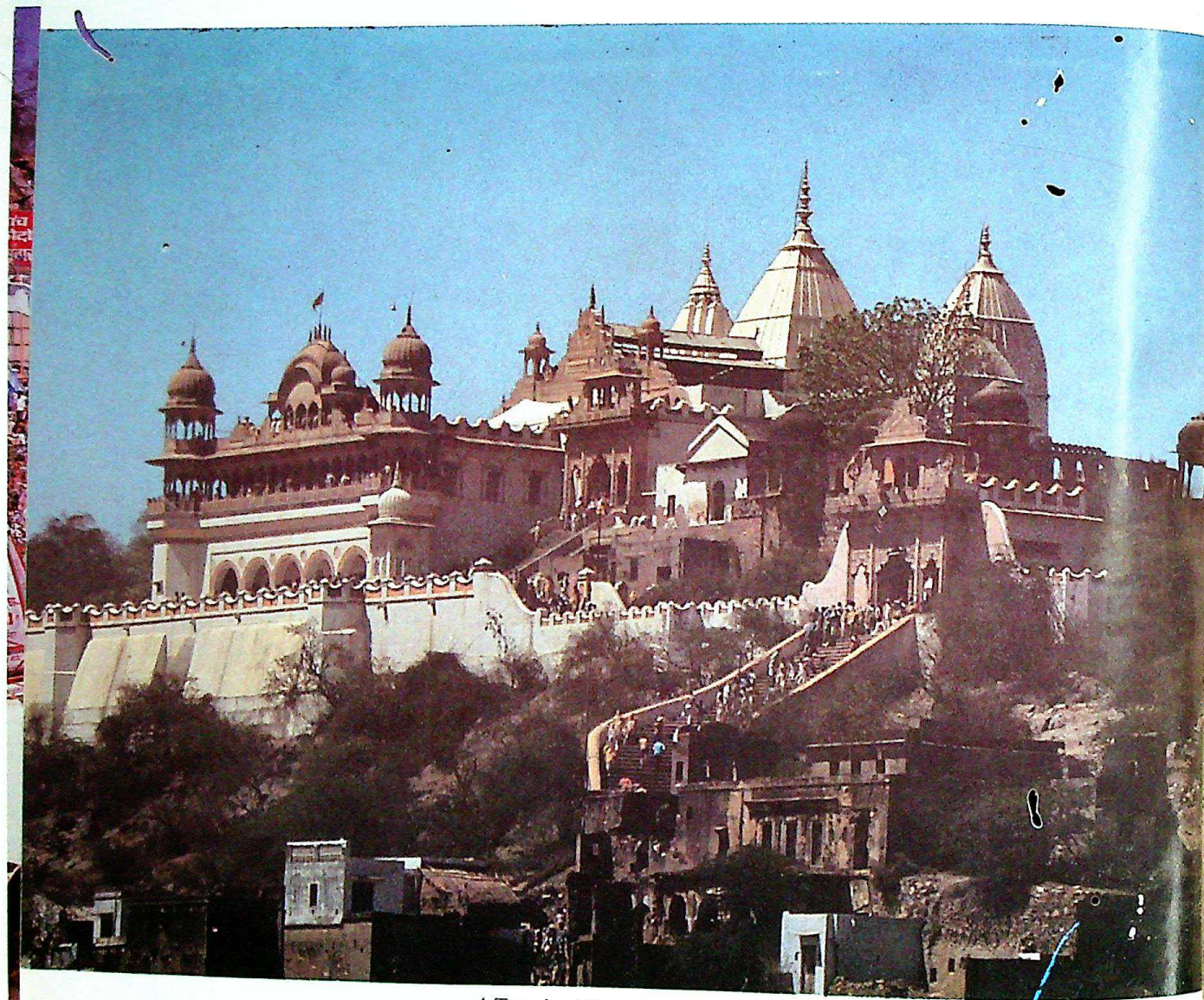
General view of Badrinath



Har-Ki-Pauri, Haridwar



The Greenery at Mussoorie



A Temple at Barsana near Mathura

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